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*An enquiry into the
life and writings of Homer*

Thomas Blackwell

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A N
ENQUIRY
 INTO THE
LIFE and WRITINGS
 O F
H O M E R.

By *Thomas Blackwell*, J. U. D.
 Late Principal of *Marishal* College in the
 University of *Aberdeen*.

The THIRD EDITION.



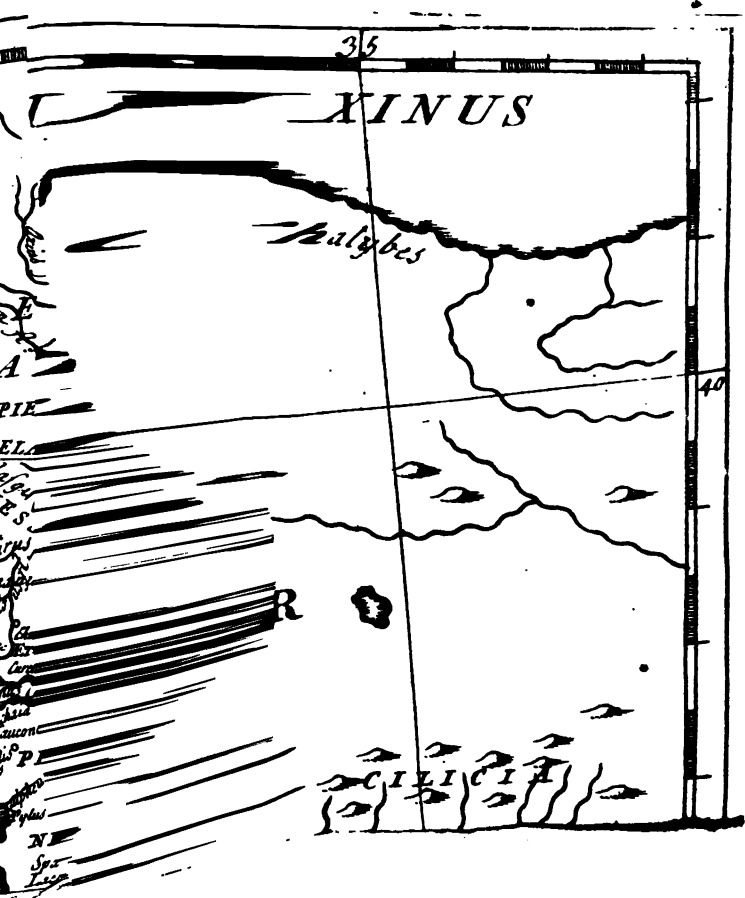
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MY LORD,

IT is the good-natured Advice of an admired Sect. 1. *Ancient*, To think over the several Virtues and Excellencies of our Acquaintance, when we have a mind to indulge ourselves, and be chearful. His Friends, it wou'd seem, were sincere and constant, or found it their Interest to appear so; else the Remembrance of good or great Qualities, never to be employed in his Service, cou'd not have proved so entertaining.

B

'Tis

SECT. I. 'TIS however certain, That the Pleasures of Friendship and mutual Confidence, are pursued in one shape or other by Men of all Characters: Neither Business, nor Diversions, nor Learning, can exempt us from the Power of this agreeable Passion. Even a fancied Presence affects our Minds, and raises our Spirits both in Thought and Action. The Moralist's Direction extends its Influence to every part of Life; and at this moment I put it in practice, while I endeavour to enliven a few Thoughts, upon no mean Subject, *by addressing them to your Lordship.*

IT is HOMER, *My Lord*, and a Question concerning him which has been looked upon as hitherto unresolved: "*By what Fate or Disposition of things it has happened, that None have equalled him in Epic-Poetry for two thousand seven hundred Years, the Time since he wrote; Nor any, that we know, ever surpassed him before.*" For this is the *Man*, whose Works for many Ages were the Delight of Princes ^a, and the Support of Priests, as well as the Wonder of the Learned, which they still continue to be.

How unsafe soever it might have been, to have said so of old at *Smyrna* ^b, where *Homer*

was

^a Πτολεμαῖος ὁ βασιλεὺς, κατὰ σκευάσας Ὀμήρου Νεῶν, αὐτὸν μὲν καλῶς ἐχρ. σίτε, κύκλῳ δὲ τὰς πύλεις ἀείευσεν τὰ ἀγάλματα εἶσαι ἀνθιποιῦνται τῷ Ὀμήρῳ. Αἰκίαν.

^b Strabo, speaking of *Smyrna*, says, Ἐστὶ δὲ καὶ βιβλιοθήκη καὶ τὸ Ὀμηρεῖον· σοὶ τετραγώνῳ ἔχουσα Νεῶν Ὀμήρου καὶ ξύλον ἀνθιποιῦνται

was deified, or at *Chios* among his Posterity ^c, Sect. I. I believe it wou'd be difficult to persuade your Lordship, " That there was a *Miracle* in the case. *That*, indeed, wou'd quickly put an end to the Question: For were we really of the same Opinion as the Ancients, that *Homer* was inspired from *Heaven*; that he sung, and wrote as the *Prophet* and *Interpreter* of the Gods ^d, we should hardly be apt to wonder: Nor wou'd it surprize us much, to find a Book of an heavenly Origin without an Equal among human Compositions: To find the Subject of it equally useful and great, the Style just, and yet sublime, the Order both simple and exquisite; to find the Sentiments natural without lowness, the Manners real, and withal so extensive, as to include even the *Varieties* of the chief Characters of Mankind; We shou'd expect no less, considering whence it came: And *That* I take to have been the Reason, why none of the Ancients have attempted to account for this Prodigy. They acquiesced, it is probable, in the Pretensions, which the Poet constantly makes to celestial Instruction, and seem to have been of *Tacitus's* Opinion, " That it is more pious

B 2

ταῖς ἑξ ἑστὶν διαφερὸν τὸ πρὸς τὸν Πόντον. καὶ δὲ ἡ Νόμισμα ἢ ἑλκὺς παρ' αὐτοῖς Οὐμπείου λέγεται. ^c This temple was built by *Lysimachus*, one of *Alexander's* Successors.

^d Ἀμφισθενέος δὲ ἡ Οὐμπείου ΧΙΟΙ, μαρτυρεῖται καὶ τὸ Ὅμη- ΡΙΔΑ Ε' ἔστιν ἡμεῖς, ἀπὸ δὲ τῶν παλαιῶν γινώσκοντες τὴν ΣΤΑΘ. ΒΙΟ. ἰδ.

Ὡς φησὶν ὁ ΘΕΟΔ. ἡ δὲ ΠΡΟΦΗΤΗΣ.

Πλάτων. ΑΛΕΞΑΝΔ. Β.

Sect. I. " and respectful to believe, than to enquire
 ~~~~~ " into the Works of the Gods."

BUT the happy Change that has been since wrought upon the face of religious Affairs, leaves us at liberty to be of the contrary Opinion: Tho' in ancient times it might have gone near to banish us from *Smyrna* or *Colophon*, yet at present it is become perfectly harmless; and we may any where assert, " That *Homer's Poems* " are of *human Composition*; inspired by no " other Power than his own natural Faculties, " assisted by the Chances of his Education: " In a word, That a *Concourse of natural* " Causes conspired to produce and cultivate " that mighty Genius, and gave him the noblest Field to exercise it in, that ever fell to " the share of a Poet."

HERE, *My Lord*, there seems to be occasion for a little Philosophy, to put us, if possible, upon the *Track* of this singular Phenomenon: It has shone for upwards of two thousand Years in the *Poetic World*; and so dazzled Mens Eyes, that they have hitherto been more employed in gazing at it, than in enquiring *What formed it, or How it came there?* And very fortunately, the Author of all Antiquity, who seems to have made the happiest union of the *Courtier* and the *Scholar*, has determined a Point that might have given us some trouble. He has laid it down as a Principle, " That " the greatest Genius cannot excel without

De Moribus Germanorum.

" Culture;

“ Culture; nor the finest Education produce Sect. 1.

“ any thing Noble without natural Endow-

“ ments f.” Taking this for granted, We may assure ourselves that *Homer* hath been happy in them both; and must now follow the dark Hints afforded us by Antiquity, to find out *How a blind strolling Bard could come by them.*

I do not chuse to entertain your Lordship with the *Accidents* about his Birth g; though some Naturalists would look upon them as the Beginnings of his good Fortune. I incline rather to observe, That he is generally reputed to have been a Native of *Asia the less*; a Tract of Ground that for the Temperature of the *Climate*, and Qualities of the *Soil*, may vie with any in *Europe* h. It is not so fat and fruitful as the Plains of *Babylon* or Banks of the *Nile*, to effeminate the Inhabitants, and beget Laziness and Inactivity: But the Purity and Benignity of the Air, the Varieties of the Fruits and Fields, the Beauty and Number of the Rivers, and the constant Gales from the happy Isles of the western Sea, *all conspire* to bring its Productions of every kind to the highest Perfection: They inspire that Mildness of Temper, and Flow of Fancy,

B 3

which

f Horat. De Arte Poet.

g Σωίεη τὴν παιδα (ὑπὲρ Ὀμήρου) μεγαῖαν ἀνδρὶ λαοκρατεῖ, ἐργασεῖ χεῖν. Herodot. βίβλ. Ὀμήρου.

h *Mimnermus*, a Man of a delicate Taste, who knew the Country well, calls it, ἰουερτὴν Ἀσίαν, *the lovely Asia*: And *Herodotus*, who was acquainted with it, and most of the fine Countries then known, affirms, οἱ μὲν Ἴωνες εἶποι, τὴν καὶ τὸ Παμινώνιον ἐστὶ, τὸ μὲν Ὀυρανὸν καὶ τῶν Ὠρίων ἐν τῷ καλλίστῳ ἐτύγγανον ἰδρυσάμενοι πόλιν αἰσίων ἀνδρῶπων τῶν ἡμεῖς ἴδμεν. Herodot. Κλείω.

SECT. I. which favour the most extensive Views, and give the finest Conceptions of Nature and Truth.

IN the Division commonly made of Climates, the Rough and Cold are observed to produce the strongest Bodies, and most martial Spirits; the hotter, lazy Bodies with cunning and obstinate Passions; but the temperate Regions, lying under the benign Influences of a genial Sky, have the best Chance for a fine Perception, and a proportioned Eloquence. Good Sense

Let it be thought that these Consequences are strained, it may be worth while to set down the Opinion at length of the Great Hippocrates, in his Treatise of Air, Water, and Situation: *Βέλομαι δὲ καὶ τῇ Ἀσίῃ καὶ τῇ Εὐρώπῃ διεῖξαι, ὁκόσον διαφέρειν ἀλλήλων ἐς τὰ πάθη. τὴν ἈΣΙΑΝ πλείον διαφέρειν θημὶ τῇ ΕΥΡΩΠῇ ΠΗΞΕΙ, ἐς τὰς οὐσίας τῷ ἔξυμ πάντων, τῇ τε ἐκ γῆς φουαδρῶν, καὶ τῷ ἀνθρώπων, πολλὸν γὰρ καλλίονα καὶ μίονα πάντα γίνεται ἐν τῇ Ἀσίῃ, ἢ τε χάρῃ, καὶ χάρῃς ἡμερώτερον, καὶ τὰ ἡδέα τῷ ἀνθρώπων ἡπιώτερα καὶ ἐνεργότερα. τὸ δὲ αἶθρον τετυγνῶν, ἢ τε κρύος τῷ Ὠρέων, ὅτι τὸ ἅλιν ἐρμῶν τῷ ἀνθρώπων κείται πρὸς τὴν ἡν, τῷ τε ψυχρῷ πορρωτέρω. τὴν δὲ ἀνέστην καὶ ἡμερώτητα παρέχει πλείον ἀπὸ τῶν, ἔχοντων μηδὲν ἢ ἐμπόρετον βιαίας, ἀλλὰ πάντῃ ἰσοκύριον δυνατέων. ἔχει δὲ κατὰ τὴν Ἀσίαν ἐπανταχῇ ὁμοίως, ἀλλ' ὅσα μὲν τῷ χάρῃς ἐν μέσῳ καί τῃς τῷ θερμῷ καὶ τῷ ψυχρῷ, αὐτὴ μὲν ἐνκαρποτάτη ἐστὶ, καὶ ἐνδεδυαμένη, καὶ ἐνδεδυαμένη, καὶ ὕδασι μάλιστα κέχρηται, τοῖσι τε δυνατέων καὶ τοῖσι ἐκ τῇ γῆς. Οὐτε γὰρ ἐν τῷ θερμῷ ἐκκένανται λίαν, οὐτε ὑπὸ ἀσχυμῶν καὶ ἀνδρείης ἀναζητείνεται. Οὐτε ὑπὸ ψυχρῷ πηγνύται. Νοτιά τε διὰ τῶν χόος ἐστὶ, ὑπὸ τῷ ὄμβρων πολλῶν καὶ χιόνῃ. τὰ τε ὄρεα αὐτοῖσι πολλὰ εἰκόδες γίνεσθαι, ὁκόσον τὸ ἀπὸ σπειράτων, καὶ ὁκόσον αὐτὴ ἡ γῆ ἀναδιδόσθαι, ὅν τοῖσι καρποῖσι χρέονται ἀνθρώποι, ἡμερῶντες ὅς ἀγρίων, καὶ εἰς ἐπιήθειον μεταφύθουτες. τὰ τε ἐστρεφόμενα κύνεα ἐνδυεῖν εἰκόδες καὶ μάλιστα, πικτεῖν τε πυκνότατα, καὶ ἐκτρέφειν κύνεα. Τὸς τε ἀνθρώπους εὐτραφῆς εἶναι, καὶ τὰ εἶδεα καλλίστα, καὶ μεγέθη μεγίστα, καὶ ἥμισυ διαφόρος ἐς τὰ εἶδεα αὐτῶν κατὰ μεγέθη. Εἰκόδες τε τὴν χάρῃν ταύτην πρὸς τὴν γῆν εἶναι, τῷ κατὰ τὴν οὐρανὸν καὶ τὴν μετεωριότητα τῷ Ὠρέων. τὸ δὲ αἰσθητὸν, καὶ τὸ ἀταλαίπωρον, καὶ τὸ ἐμπον, καὶ τὸ δυνατέων, ἐκ αὐτοῦ δυνάμιτος ἐν πιαύτῃ φύσει ἐγγίνεσθαι, μήτε ὁμόφυλον, μήτε ἀλλόφυλον, ἀλλὰ τὴν ἡδονὴν κρατεῖν. Ἰπποκράτης τῷ τοπῶν, βε.*

To the same Purpose the Philosopher, Ἡ Θείος (Ἀθηναῖ) πρὸς τὴν ἡμῶν κατὰ φύσιν, ἐκλεξαμένη τὸν ἐν τῇ γῇ καὶ τὴν Εὐκρασίαν τῷ Ὠρέων ἐν αὐτῷ κατὰ φύσιν, ὅτι ΦΟΝΙΜΟΤΑ ΤΟΥΤΟ ἀνδρείος οἰσεί.

Sense is indeed said to be the Product of every Sect. i. Country, and I believe it is; but the richest Growths, and fairest Shoots of it, spring, like other Plants, from the happiest Exposition and most friendly Soil<sup>k</sup>.

THE pursuing a Thought thro' its remotest Consequences, is so familiar to your Lordship, that I need hardly mention the later History of this Tract of Land. It has never failed to shew its Virtue, when *Accidents from abroad* did not stand in the way. In the early Times of Liberty, the first, and greatest Number of *Philosophers* <sup>l</sup>, *Historians* <sup>m</sup>, and *Poets*

<sup>k</sup> *Ingenia Hominum ubique locorum fetus format.* Q. Curtius, Lib. viii. The Proof of this Assertion is attempted in form in a Treatise of Galen's; *That the Manners of Mankind depend upon the Constitution of their Bodies.*

<sup>l</sup> *Thales* of *Miletus*, contemporary with *Cyrus*: *Anaximander*, *Anaximenes*, his Scholars, of the same Place. *Pythagoras* of *Samos*. *Heraclitus* of *Ephesus*; and *Hermagoras*, who was banished that City for his too great Sobriety. *Chrysippus* was of *Solis*, *Zeno* of *Cyprus*, *Anaxagoras* of *Clazomane*. *Xenophanes*, the Naturalist, was of *Colophon*. *Cleanthes*, the Stoic, of *Assus*, where *Aristotle* staid for many Years. *Metrodorus*, the great Friend of *Epicurus*, was of *Lampsacus*; where this Philosopher too dwelt so long that he may almost pass for a Native. *Theophrastus*, and his Companion *Phanias*, were of *Erebus*, and his Successor *Neleus*, the Heir of *Aristotle's* Library, was of *Scepsis*. These, and *Xenocrates* the Platonic, *Arcefilas* the Academic, *Protarchus* the Epicurean, and *Eudoxus* the Mathematician, *Plato's* Friend (all great Names in Philosophy) drew their first Breath on the same Coast: As did likewise *Hippocrates*, *Simus*, *Erasistratus*, *Aclepiades*, *Apollonius*, the greatest Masters of Medicine. It is also observable, that of the seven early Sages, called the *wise Men* of *Greece*, Four belonged to this Climate: *Pittacus* of *Mitylene*, *Bias* of *Priene*, *Cleobulus* the *Lindian*, and the abovementioned *Milesian Thales*.

<sup>m</sup> *Hecataeus* and *Pherecydes*, the two oldest Historians the *Greeks* had, was the one of *Miletus*, and the other of the little Island *Syros*. *Hellanicus* was of *Lesbus*, *Theopompus* of *Cbios*: Old *Scylax* was of *Caryanda*. *Ephorus*, the great Historian, was of *Cumæ*;

Sect. I. Poets <sup>n</sup>, were Natives of the *Asiatic* Coast, and adjacent Islands. And, after an Interval of Slavery, when the Influences of the *Roman* Freedom, and of their mild Government, had reached that happy Country, it repaid them, not only with the Delicacies of their Fields and Gardens, but with the more valuable Productions of Men of Virtue and Learning<sup>o</sup>; and in such Numbers, as to fill their Schools,

*Ctesias*, Physician to *Artaxerxes* King of *Persia*, and a great Writer of Wonders, was of *Gnidus*: To whom if you join the inimitable *Herodotus*, you will have the Names of the chief Historians among the *Greeks*, excepting the two *Athenians*, *Thucydides* and *Xenophon*.

<sup>n</sup> *Hesiod*, near *Homer's* own Days, was of *Cumæ*; *Mimnermus* of *Colophon*, *Archilochus* of *Paros*, *Tyrtæus* of *Miletus*; *Thales*, the Poet and Law-giver, and *Epimenides*, the Charmer, were of *Crete*. *Anacreon* was a *Teian*, *Simonides* a *Cean*, *Arion* and *Terpander* were *Lesbians*: And not to mention the particular Places of every one's Birth, The admired *Sappho*, her Lover *Alcæus*, *Bacchylides*, *Chærilus* (not *Alexander's*), *Phocylides*, *Bion*, *Simmias*, *Philetas*, *Ion* the Tragedian, *Philemon* *Menander's* Rival, *Hegemon* *Epaminondas's* Panegyrist, and the Astronomic Poet *Aratus*, were all born in this Poetical Region. It had also the Honour of producing the *Erythraean Sibyl*, and another inspired Lady, *Athenais*, under *Alexander*. But what is by far the most remarkable upon this Article is, That the famous FIVE, who distinguished themselves in *Epic-Poetry*, were all Natives of this very Climate, and the two greatest born in the two neighbouring Towns, *Cumæ* and *Smyrna*.

Hear the Testimony of the learned *Isætes*: Γεγόνασι δὲ τέτων ἦ Ποιητῶν ('Επικῶν) ἄνδρες ὀνομαστοὶ πάντε' Ὀμηροῦς ὁ παλαιός, Ἀντίμαχος ὁ Κολοφωνίος, Πανύassis, Πίσσανδρος ὁ Καμειρεύς, καὶ ἔτι ὁ Ἡσιόδος. Ἰων. Τζέτζης εἰς Ἡσιόδον. *Pisander* was of *Rhodes*, and of great Reputation. Πίσσανδρος ὁ Διασημύτατος Ποιητής, Καμειρεύς ἦν. Στεφάν. αὐτὸς πλεῶν. *Antimachus* wrote the *Theban War*; and *Panyasis* the *Labours of Hercules*: He was of *Halicarnassus*. *Suidas* says of him, Σέως δὲσαν τὴν Ποιητικὴν ἐπανήγαγε, He retrieved Poetry when it was almost extinguished.

<sup>o</sup> *Panætius*, *Stratocles*, *Andronicus* the Peripatetic, *Leonidas* the Stoic, and before them *Praxiphanes*, *Eudemus*, and *Hieronymus*, were all of *Rhodes*. *Posidonius* was of *Apamea* in *Syria*, but lived, governed, and taught in the same Island. *Cbaron* the Historian, *Ademantus*,

Schools, and the Houses of the Great; to be Sect. 1.  
Companions for their Princes<sup>p</sup>, and to leave  
some noble Monuments for Posterity.

It will probably be thought too great a Re-  
finement to observe, that *Homer* must have  
been

*ius*, and *Anaximenes* the Rhetor, were of *Lampsacus*. *Agatharchides* the Aristotelic, of *Gnidus*. *Erasmus* and *Caryscus*, of the Socratic School, were Natives of *Scepsis* near *Troy*. That little Place was formerly famous for the Birth of *Demetrius*, the celebrated Critic, contemporary with *Aristarchus*; and of *Metrodorus*, a Man of high Spirit and Eloquence, the unhappy Favourite of the great *Mithridates*. *Hegeſias*, *Xenocles*, and *Menippus*, were the Authors and greatest Ornaments of the *Asiatic* Eloquence: And in general, the Teachers of Oratory and Philosophy came from the same Coast: *Diophanes*; *Potamon* and *Leſbocles*, great Men and Rivals, from *Mitylene*; *Crinagoras*, *Dionysius Atticus*, *Diodorus Sardinianus*, *Diotrephes*, *Alexander* surnamed *Lychnus*, *Dionysocles*, and *Damasus* called *Scombrus*; *Apollonius Nysæus*, *Menecrates*, *Apollonius Malacus*, *Nicias* of *Cos*, who grew ambitious and turned Tyrant; *Theodorus Cronus* the Dialectic, *Archidamus*, *Antipater*, *Nestor*, Stoics; with many others, whom see in *Seneca* the Father, his *Controverser*. & *Suaſor*. Lib. where he relates the Sentences of the *Gre- cian* Masters.

<sup>p</sup> *Theophrastus* the Historian, *Pompey's* great Friend and Counsellor, was of *Mitylene*: His Son was afterwards Prefect of *Asia*. *Aristodemus* of *Nysa* had been *Pompey's* Master; and his Cousin-german of the same Name, was entrusted with the Education of the Children of that great Man. *Pompey's* younger Son, *Sextus*, when he was Lord of the Seas, had *Dionysius* the *Halicarnassæan* among his Friends, the celebrated Historian and Critic. *Theopompus* of *Gnidus*, and his Son, were both Favourites of *Julius Cæsar*; and the Father had a great hand in his short Administration. *Apollonius Molo* was *Cicero's* Master. *Pompey* going to his Eastern Expedition, paid *Posidonius* a Visit in his School at *Rhodes*, and humbled his *Fasces* at the Gate, as they used to do to a Superior: When he was about to take leave, he asked his Commands, and this courtly Philosopher bid him, in a line of *Homer*,

Ἄρεν δεῖσθαι καὶ πᾶσι τοῖς ἄλλοις ἕλκεσσι δέλλειν;

Always excell and shine above the rest;—the thing in the World he most wanted to do. *Hybreas*, the finest Speaker in his time, was in high Favour with *Marc Antony*; and the Care of *Augustus's* Manners was committed, by *Cæsar* his Uncle, to *Apollodore* the *Pergamonian*. The elder *Athenodore* needs no other Proof of his Virtue and Merit, than that he lived and died with *Marcus Cato*. The younger held

Sect. I. been the first or second Generation after the  
 ~~~~~ Transplantation, or rather the final Settlement  
 of this Colony, from the rocky *Morea* to these
 happy Lands: A Situation, in which Nature is
 observed to make the most vigorous Efforts, and
 to be most profuse of her genial Treasure. The
 Curious in Horses are concerned to have a
 mixed Breed, a Remove or two from the fo-
 reign Parent; and what Influence it might have
 here, will belong to the Curious in *Mankind* to
 determine.

If *Homer* then came into the World in
 such a Country, and under so *propitious* an As-
 pect of Nature, We must next enquire, "What
 Reception he met with upon his Arrival; in
 " what Condition he found things, and what
 " Dispositions they must produce in an exalted
 " Genius, and comprehensive Mind." This is
 a difficult Speculation, and I shou'd be under
 some Apprehensions how to get thro' it, if
 I did not know that Men moving, like your
 Lordship, in the higher Spheres of Life, are
 well acquainted with the Effects of *Culture* and
Education. They know the Changes they are
 able to produce; and are not surprized to find
 them, as it were, new-moulding human Crea-
 tures, and transforming them more than *Ur-*

ganda

held a high Place in *Augustus's* Favour, grew dearer to him the
 longer he lived, got great Honour; and, when weary of the Court,
 returned with absolute Power from the Prince to reform and govern
 his native City. He was succeeded in Favour and Honour by *Nesstor*
 the Academic, who was charged with the Education of the noble
Marcellus, *Octavia's* Son, and apparent Heir of the Empire.

ganda or *Circe*. The Influence of Example and Sect. 1. Discipline is, in effect, so extensive, that some very acute Writers have mistaken it for the only Source of our Morals²: tho' their Root lies deeper, and is more interwoven with our Original Frame. However, as we have at present only to do with *Homer*, in his Poetical Capacity, we need give ourselves no further Trouble in considering the Tenour of his Life, than as it served to raise him, To be the *Prince* of his Profession.

IN this Search, we must remember that *young Minds* are apt to receive such strong Impressions from the Circumstances of the Country where they are born and bred, that they contract a mutual kind of *Likeness* to those Circumstances, and bear the Marks of the Course of Life thro' which they have passed. A Man who has had great Misfortunes, is easily distinguished from one who has lived all his Days in high Prosperity; and a Person bred to Business, has a very different Appearance from another brought up in Sloth and Pleasure: Both our Understanding and Behaviour receive a Stamp from our Station and Adventures; and as a liberal Education forms a Gentleman, and the contrary a Clown, in the same manner, if we take things a little deeper, are our Minds and Manners influenced by the Strain of our Lives. In this view, the Circumstances that may reasonably be thought to have the greatest Effect upon us, may perhaps be reduced to these following:

² Monf. Motte le Vayer, &c.

FIRST,

Sect. I. FIRST, The *State of the Country* where a Person is born and bred; in which I include the common *Manners* of the Inhabitants; their *Constitution* civil and religious, with its *Causes* and *Consequences*: — Their *Manners* are seen in the *ordinary* way of Living, as it happens to be polite or barbarous, luxurious or simple.

NEXT, the *Manners* of the *Times*, or the prevalent Humours or Professions in vogue: — These two are publick, and have a common effect on the whole Generation. Of a more confined Nature is, first, *Private Education*; and after that, *the particular Way* of Life we chuse and pursue, with our *Fortunes* in it.

FROM these Accidents Men in every Country may be justly said to draw their Character, and derive their Manners. They make us *what we are*, in so far as they reach our Sentiments, and give us a peculiar Turn and Appearance: A Change in any one of *them* makes an Alteration upon *Us*; and taken together, we must consider them as the Moulds that form us into those Habits and Dispositions, which sway our Conduct, and distinguish our Actions.



S E C T.



S E C T. II.

THERE are some Things, *My Lord*, Sect. 2.
 which, tho' they happen in all Ages; are
 yet very hard to describe. Few People are ca-
 pable of observing them; and therefore Terms
 have not been contrived to express Perceptions
 which are taken from the widest Views of Hu-
 man Affairs. Of this kind is a Circumstance
 which attends the Fate of every Nation. It
 may be called a *Progression of Manners*; and
 depends

Sect. 2. depends for the most part upon our Fortunes:
 As they flourish or decline, so we live and are affected; and the greatest Revolutions in them produce the most conspicuous Alterations in the other: For the Manners of a People seldom stand still, but are either polishing or spoiling. In Nations, where for many Years no considerable Changes of Fortune happen, the various Rises and Falls in their moral Character are the less observed: But when, by an Invasion and Conquest, the Face of things is wholly changed; or when the original Planters of a Country, from a State of Ignorance and Barbarity, advance, by Policy and Order, to Wealth and Power, it is *then*, that the Steps of the Progression become observable: We can see every thing on the growing Hand, and the very *Soul* and *Genius* of the People rising to higher Attempts, and a more *liberal Manner*.

FROM the Accounts left us of the State of *ancient Greece*, by the most accurate of their Historians ^a, we may perceive *three Periods* in their Affairs. The *first*, from the dark Ages, of which they had little or no Knowledge ^b, to the time of the *Trojan War*. The *second*, from the taking of *Troy*, to the *Persian Invasion*, under *Xerxes*. The *third*, from that time, to the loss of their Liberty, first by the *Macedonians*, and

^a *Thucydides*, Lib. i.

^b *Cui superæ Bellum Thebanum & Funera Trojæ,*

Non alias alijs quoque res cœcinere Poetæ?

Quo tot facta Virum toties cecidere? Nec usquam,

Æternis famæ Monumentis insita florent?

T. Lucre

and then by the Romans. Greece was peopled in Sect. 2. the First; she grew, and the Constitution was settled in the Second; she enjoyed it in the Third, and was in all her Glory. From the two first Periods Homer drew his Imagery and Manners, learned his Language, and took his Subject, which makes it necessary for us to review them.

WHAT is properly called Greece, is but a rough Country: It boasts indeed, as well it may in such an Extent, many a fitte Vale, and delicious Field; but taking it together, the Soil is not rich or inviting. It was anciently but thinly inhabited; and these Inhabitants were exposed to the greatest Hardships: They had no constant nor fixed Possessions; but there were frequent Removes, one Nation or Tribe expelling another, and possessing themselves of their Seats: This was then look'd upon to be a Calamity, but not near so grievous as we imagine it now, or indeed as they themselves thought it afterwards: For there being no Traffick among them, or secure Intercourse, they had but the bare Necessaries of Life: They planted no Lands, acquired no Superfluities, and built only Shelters from the Weather: Experience

ἢ ἔμας ἰ παλαιὰ βελαντιὰ διὰ τὴν ἀλλὰ μὴ τὰς ἀσπίδας τὰ
περίερα. Θυκιδ. β. α.

Nec robustus erat curvi Moderator Aratri
Quisquam; nec scibat ferro molliri Arva;
Nec nova defodere in terram Virgulta; nec altis
Arboribus, veteres decidere falcibus ramos.
Quod Sol atque Imbres dederant, quod Terra crearat
Sponte sua, satis id placabat Pectora donum:
Glandiferas inter curabant Corpora Quercus.

T. Lucret. Lib. 5 to.

Sect. 2. rience made them sensible of the Uncertainty of their Possessions; and as they knew not how soon a superior Force might spoil them of their Lands, so they were sure of finding such a scanty Subsistence as they then enjoyed, in any Country where they happened to wander; and therefore, without making much Opposition, they quitted their sorry Dwellings, and made room for an Invader.

OF a piece with this way of living at Land, was their Manner *at Sea*, as soon as they began to build Ships, and ventured to visit distant Coasts: They turned themselves wholly to Piracy; and were so far from thinking it *base*, that the living by Plunder gave a Reputation for Spirit and Bravery. This Practice continued long in *Greece*, not among the meaner sort of People only; but the most powerful of the Tribe sailed out with those under their Command, took what Ships they met; and, if they thought their Numbers sufficient, they often fell upon the Villages along the Coast, killed the Men, and carried the Women and Goods to their Ship ^e. *Thucydides* says, that even in his time there were several uncivilized Countries in *Greece*, whose Inhabitants lived both by Sea and Land after the old barbarous manner ^f.

THESE

^e Πορθηταὶ γὰρ ἦσαν οἱ Ἕλληνες, καὶ ἐπιδουλευταὶ τ' ἀλλοτρίας, κατὰ σπάνιν γῆς. Strabo Geograph. Lib. xvii.

^f Thucydides, Lib. i. καὶ μέγας τῷδε πόλεος τ' ἐμδεδότῃ πάλαι τῷ τῷ νημεῖαι. πάλαι τε Ἀδελφὸς τῶν Ὀχλῶν, καὶ Ἀιτωλὸς, καὶ Ἀιγερῶνας, καὶ τὴν αὐτὴν ἠπείρου. See also Plutarch, in the Life of T. Q. Flaminius.

THESE then were the *Manners* in *Homer's* Sect. 2. Days; and *such* we find them in his Writings. *Ulysses* returning in disguise to his own Country, was received by his Servant *Eumæus*, as a poor old Man, into his Cottage; and being questioned *who* and *whence* he was, tells this plausible Tale; "That he was of *Crete*, a natural " Son of the renowned *Castor*, and much beloved by his Father while he lived; but at " his Death, his Brothers had drove him out " of the House, and defrauded him of his " share of the Patrimony: That nevertheless " his Worth and Bravery had procured him a " rich and honourable Match:" He then bids him judge of the Ear by the Stalk; expatiates a little upon his own martial Character, and adds,

ΤΟΙΟΣ Ε' ΕΝ ΠΟΛΕΜΩ ΕΡΓΟΝ ΔΕ ΜΟΙ ΟΥ
ΦΙΛΟΝ ΕΕΚΕΝ.

*Such in the War; I scorned Country Toils
And Household Cares, and bringing up of Children:*

*But Ships with Sails and Oars rejoic'd my Soul;
Battles, and burnish'd Arms, and glitt'ring Spears,
Things that to others Terror bring, and Dread,
Were my Delights; so God had form'd my Heart.*

HERE is a Man who plainly professes Piracy; and accordingly he tells, that in nine several Courses he gained so much Wealth, that

C

he

Sect. 2. he was held in great Esteem among his Countrymen,

—ΑΙΨΑ Δ' ΟΙΚΟΣ ΟΦΕΛΑΕΤΟ, &c.

*My House was soon advanc'd; and afterwards
I Reverence had, and Awe among the Cretans.*

And when *Ulysses*, in his turn, comes to enquire into the Fortunes of *Eumæus*, he chuses this Supposition, as the most natural he could make :

*But come, and tell me truly what I ask;
Whether the spacious Town was pillaged,
In which thy Father, and thy Mother liv'd?
Or whether Men came unawares upon thee,
Left single with the Oxen, or the Sheep,
And dragging thee aboard, sail'd over hither
To this Man's Dwelling? — &*

These being the Manners of the Times, we need not wonder at *Homer's* representing the good *Nestor*, as entertaining *Telemachus* and his Company very honourably in his House, and after the Repast, asking them, *Whether they were Merchants*—

Η ΜΑΥΙΔΙΩΣ ΑΛΛΑΗΣΘΕ, ΟΙΑ
ΤΕ ΔΗΙΣΤΗΡΕΣ;

—Or do you rove uncertain,
As being Robbers? —

NOR was *Homer's* own Country behind-hand with the rest of the *Greeks*. We learn from

ὁ Ὀδυσσεύς.

Hero-

Herodotus, that *Latona's Oracle* in *Boutoo* had Sect. 2.
 assured *Psammetichus* (one of the twelve Kings, when *Egypt* was broken into petty Governments) That *brazen Men* would come to his Assistance: They were no other, says the Historian, than Ἴωνες καὶ Κάρει ἀνδρες κατὰ ἀνίλω ἐκπλώσαντες, *Ionian* and *Carian* Crews, who had sailed out on Piracy, and were forced by Storm to land in *Egypt*.

BUT as every Misfortune forces Men to think of a Remedy, the Calamities to which this barbarous Way of living was exposed, taught the *Greeks*, in process of time, the Necessity of walling their Towns; which, in its turn, procured them Security and Wealth, and first enriched the Cities upon the Sea: These who lay most exposed to Insults before, were now most open to Trade; and the *Phœnician* and *Egyptian* Merchants quickly taught them the Methods of Gain: By this means *Chalcis*, *Corinth*, and *Mycenæ* were the first opulent Cities after the Isles. Riches soon produced Subordination; the less powerful being contented with the Protection of the Rich and Brave; and these, on the other hand, were glad of Numbers for carrying on their Affairs ^h.

• POVERTY was still prevalent in the Country, when *Pelops* came from *Asia*, with a Flood of

C 2

Wealth

^h Condere cœperunt tum Urbeis, Arcemque locare
 Præsidium Reges ipsi sibi, perfugiumque;
 Et Pecudes & Agros divisere; atque dedere
 Pro facie cuiusque, & viribus, ingenioque.

T. Lucret. Lib. v.

Sect. 2. Wealth 'till then unknown to Greece; and by that, and his Skill in the necessary Arts of Life, he gained such Power among the rude Inhabitants, that he gave his Name to a great Part of the Country ⁱ.

HIS Descendants *Atreus* and *Thyestes* added to their hereditary Dominions; and Fortune made a Present of a new Kingdom to the elder Brother. *Eurystheus* his Nephew, King of *Mycenæ*, of the Line of *Perseus*, going against the *Heracrides*, or Posterity of *Hercules*, entrusted him with the Government during his Absence. The Expedition proved fatal to *Eurystheus*; and the Inhabitants of *Mycenæ* being afraid of a victorious Tribe, and having proof of the Ability of their Governor *Atreus*, unanimously offer'd him the Kingdom. Thus the Family of *Pelops* got the possession of two Kingdoms, and became superior in Wealth and Power to the *Perseids* their Rivals.

THIS *Atreus* seems to have been the *first*, who, after the Days of *Minos*, had fitted out a Fleet; for besides a large and flourishing Kingdom on the Continent, he left to *Agamemnon* the Sovereignty of many of the *Islands*, which cou'd never be held in subjection without a naval Force. They had been early enriched, as hath been observed above, by Commerce with *Syria*, *Phœnicia*, and *Egypt*, the first civilized Countries.

AGA-

ⁱ PELOPONNESUS OR *Pelop's Island*.

AGAMEMNON possessed of this wide Do-Sect. 2. minion and great Wealth, as things then went, was more in a condition, than by the Oaths sworn to *Tyndarus*, to resent his Brother's Wrongs, and to put himself at the Head of the first Expedition which *Greece* made in common against a foreign Enemy ^k. But the length of the War, e'er *Troy* was taken, and the Misfortunes the *Greeks* met with in their Return, brought new Disorders upon the victorious Nation. Many of the Princes ^l being killed, and some of them lost by the way, *Parties* started up in the Cities, and the *Greeks* fell to their old Trade of one Tribe's expelling another, as formerly.

BUT now the Contentions were longer and more obstinate, and more Blood was spilt before either Side wou'd submit. Their Cities were better worth fighting for, and were not easily given up by People grown expert in War. Nor did the Tribe that was worsted wander up and down, as before, to seek new distant Habitations; but they *fortified* their new Cities, to secure themselves and their Posterity against the like Calamities. Thus for some Ages after the taking of *Troy*, *Greece* was indeed increasing in Wealth, and Numbers of Inhabitants; but was continually engaged in Wars; Taking of Towns,

C 3

Battles

^k Πρὸ δὲ τῆς Τροίης ἐστὶν παλαιὰς πόλεις καὶ ἱερὰ αὐτῶν
 ἢ ἑλλὰς. Θυμὸς. α.
^l Τῶν ἡγεμόνων οἱ βασιλεῖς οἱ Τρῶας ἡγετὰς μὲν ἀνέστησαν
 ὁμοῦ δ' ἀνέτη. Παυσ. Βωτ. βιβλ. α.

Sect. 2. Battles of Tribes, Piracy, and Incurfions, were
 ~~~~~ common Adventures <sup>m</sup>.

IN the second or third Age of this Period was HOMER born; that is, “at a Time when  
 “ he might, as he grew up; be a Spectator of  
 “ all the various Situations of human Race;  
 “ might observe them in great Calamities, and  
 “ in high Felicity; but more generally they  
 “ were increasing in Wealth and Discipline.”

For I cannot help observing, that from these hard Beginnings, and jarring Interests, the *Greeks* became early Masters of the *military* Art, and by degrees, of all others that tend to enrich or adorn a City, and raise a Commonwealth: Shipping and Commerce, domestic Order, and foreign Influence, with every subservient Art of Policy and Government, were invented, or improved; and some of them brought to a very great degree of Perfection.

AND truly it cou'd not be otherwise, while each City was *independent*, rivalling its Neighbour, and trying its Genius in Peace, and its Strength in War <sup>n</sup>. Upon good or bad Success, the Citizens, all concerned in the Administration, made a careful Enquiry into the Cause of  
 it;

<sup>m</sup> Μάλιστα μὲν δυν κατὰ τὰ Τρωϊκὰ, καὶ μὲν ταῦτα, μνῆδ' αἰεὶ  
 ἐφόδους καὶ τὰς μεταναστεύσεις συνέβη. ἥ τε βαρβάρων ἄμα καὶ ἡ  
 Ἑλλήνων, ὁρμὴ πρὶ χρησιμῶν πρὸς τὴν τῆς ἀλλοτείας κατὰσπιν.  
 Ἄλλα καὶ πρὸ ἡ Τροϊκῶν ἦν πρῶτα· τὸ τε γὰρ Πελασγῶν ἦν οὐλον,  
 καὶ ἡ Καυκῶνων, καὶ Δελέγων· Εἰρηται δ' ὅτι πολλὰ χεὶ τῆς Εὐρώ-  
 πης ἐπύχων τὸ παλαιὸν πλεονέκεια· ἀπὲρ ποιεῖ τῆς Τρωσὶ συμμα-  
 χῶντι ὁ Ποιητὴς ἐκ ἐκ τῆς παλαιᾶς. Στραβων. Μυσία. βιβ. ιβ.

<sup>n</sup> Πᾶσα γὰρ ἡ Ἑλλὰς ἐπολιεωροῦσθαι καὶ τὰς ἀρεαυτὲς τε διηύσκει  
 καὶ ἐκ ἀσφαλείς παρ' ἀλλήλους ἐφόδους. Θουκυδίδης ξυγρ. α.

it; What Fault in their Conduct had procured Sect. 2.  
the one, or what Excellency in their Constitution the other? This Liberty produced Hardi-  
ness and Discipline; which at length arose to  
that height, that ten thousand *Greeks* were an  
Overmatch for the *Persian* Monarch, with all  
the Power of the *Asiatic* Plains.

THIS indeed happened long after; but the  
Struggle was *fresh* in *Homer's* Days: Arms  
were in Repute, and *Force* decided *Possession* 9.  
He saw Towns taken and plundered, the Men  
put to the Sword, and the Women made Slaves:  
He beheld their despairing Faces, and suppliant  
Postures; heard their Moanings o'er their mur-  
dered Husbands, and Prayers for their Infants to  
the Victor.

ON the other hand, he might view Cities  
blessed with Peace, spirited by Liberty, flou-  
rishing in Trade, and increasing in Wealth. He  
was not engaged in Affairs himself, to draw off  
his Attention; but he wander'd through the  
various Scenes, and observed them at leisure.  
Nor was it the least instructive Sight, to see a  
*Colony* led out, a City founded, the Founda-  
tions of Order and Policy laid, with all the Pro-  
visions for the Security of the People: Such  
Scenes afford *extended* Views, and natural ones

C 4

too,

9 *Homer* says of *Antiope*,

Καὶ ῥ' ἔτι κεν δὺο παῖδ', Ἀμφίονα τε Ζηῆδόν τε;

Οἱ πρῶτοι Θέσκις ἔδω' ἔκτισαν ἐπταπύλοισι,

Πυργῶσαν τ', ἔπει δ' ἄρ' ἀπύργωτον γ' ἔδωκεν

Ναίεμεν ἐνρύχρον Θέσκιω, κρατερὰ περ ἴόντι.

Οἶδ' αὖ. Παύσας. λ. In the Νεκρομαντεῖα.

Sect. 2. too, as they are the immediate Effect of the great Parent of Invention, *Necessity*, in its young and untaught Effays.

THE Importance of this good Fortune will best appear, if we reflect on the Pleasure which arises from a Representation of *natural* and *simple Manners*: It is irresistible and enchanting; they best shew human Wants and Feelings; they give us back the Emotions of an *artless* Mind, and the plain Methods we fall upon to indulge them: Goodness and Honesty have their Share in the Delight; for we begin to love the Men, and wou'd rather have to do with them, than with more refined but *double* Characters. Thus the various Works necessary for building a House, or a Ship; for planting a Field, or forging a Weapon, if described with an Eye to the Sentiments and Attention of the Man so employed, give us great Pleasure, *because we feel the same*. Innocence, we say, is beautiful; and the Sketches of it, wherever they are truly hit off, never fail to charm: Witness the few Strokes of that nature in Mr. *Dryden's Conquest of Mexico*, and the *Enchanted Island*.

ACCORDINGLY, we find *Homer* describing very minutely the Houses, Tables, and Way of Living of the Ancients; and we read these Descriptions with pleasure. But on the contrary, when we consider our own Customs, we find that our first Business, when we sit  
down

down to poetize in the higher Strains, is to Sect. 2.  
*unlearn* our daily way of Life; to forget our  
 manner of Sleeping, Eating, and Diversions :  
 We are obliged to adopt a Set of *more natural*  
 Manners, which however are foreign to us;  
 and must be like Plants raised up in Hot-Beds  
 or Green-Houses, in comparison of those which  
 grow in Soils fitted by Nature for such Produc-  
 tions. Nay, so far are we from enriching Po-  
 etry with *new* Images drawn from Nature, that  
 we find it difficult to understand the *old*. We  
 live within Doors, cover'd, as it were, from  
*Nature's Face*; and passing our Days supinely  
 ignorant of her Beauties. We are apt to think  
 the Similies taken from her *low*, and the ancient  
 Manners *mean*, or absurd. But let us be in-  
 genuous, *My Lord*, and confess, that while the  
 Moderns admire nothing but Pomp, and can  
 think nothing *Great* or *Beautiful*, but what  
 is the Produce of Wealth, they exclude them-  
 selves from the pleasantest and most natural  
 Images that adorned the old Poetry. *State* and  
*Form* disguise Man; and Wealth and Luxury  
 disguise Nature. Their Effects in Writing are  
 answerable : A Lord-Mayor's Show, or grand  
 Procession of any kind, is not very delicious  
 Reading, if described minutely, and at length ;  
 and great Ceremony is at least equally tiresome  
 in a Poem, as in ordinary Conversation.

It has been an old Complaint, that we love  
 to disguise every thing, and most of all Our-  
*selves.*

*Sect. 2. selves.* All our Titles and Distinctions have been represented as Coverings, and Additions of Grandeur to what Nature gave us<sup>P</sup>: Happy indeed for the best of Ends, I mean the publick Tranquillity and good Order; but incapable of giving delight in Fiction or Poetry.

By this time, your Lordship sees I am in the case of a noble Historian; who having related the constant Superiority his *Greeks* had over the Inhabitants of the *Assyrian* Vales, concludes "That it has not been given by the  
 " Gods, to one and the same Country, to produce rich Crops and warlike Men<sup>Q</sup>:" Neither indeed does it seem to be given to one and the same Kingdom, to be thoroughly civilized, and afford proper Subjects for Poetry.

THE *Marvellous* and *Wonderful* is the Nerve of the Epic Strain: But what marvellous Things happen in a well-ordered State? We can hardly be surprized; We know the Springs and Method of acting; Every thing happens in *Order*, and according to Custom or Law. But in a wide uncultivated Country; not under a regular Government; or split into many, whose Inhabitants live scattered, and ignorant of Laws and Discipline; In such a Country, the Manners are *simple*,

<sup>P</sup> Quel suon fastoso e vano,  
 Quel inutil Sogetto  
 Di Lusinghe, di Titole e d' Inganno;  
 Ch' *Honor* dal volgo infano  
 Indegnamente è detto,  
 Non era ancor<sup>Q</sup> degli Animi Tiranno.

Pastor Fido, Choro dell' Atto 4<sup>to</sup>

<sup>Q</sup> *Herodotus.*

*simple*, and Accidents will happen every Day : Sect. 2.  
Exposition and Loss of Infants ; Encounters ;  
Escapes ; Rescues ; and every other thing that  
can inflame the human Passions while acting,  
or awake them when described, and recalled by  
Imitation.

THESE are not to be found in a well-governed State, except it be during the Time of a *Civil War*, when it ceases to be so : and yet, with all the Disorder and Misery that attends that last of Ills, the Period while it rages is a fitter Subject for an Epic Poem, than the most glorious Campaign that ever was made in *Flanders*. Even the Things that give the greatest Lustre in a regular Government ; the greatest Honours and highest Trusts, will scarcely bear *Poetry* : The *Muse* refuses to bestow her Embellishments on a *Duke's* Patent, or a *General's* Commission. They can neither raise our Wonder, nor gain our Heart : For Peace, Harmony and good Order, which make the Happiness of a People, are the *Bane* of a Poem that subsists by Wonder and Surprise.

To BE convinced of this, we need only suppose that the *Greeks*, at the time of the *Trojan War*, had been a Nation eminent for Loyalty and Discipline : that Commissions in due Form had been issued out, Regiments raised, Arms and Horses bought up, and a compleat Army set on foot. Let us suppose that all Success had attended them in their Expedition ; that every  
Officer

**SECT. 2.** Officer had vied with another in Bravery against the Foe, and in Submission to his General: That in consequence of these Preparations, and of this good Order, they had at first Onset routed the *Trojans*, and driven them into the Town: Suppose this, and think,—What will become of the glorious *Iliad*? The Wrath of *Achilles*, the Wisdom of *Nestor*, the Bravery of *Dionides*, and the Craft of *Ulysses* will vanish in a moment. But Matters are managed quite otherwise;

*Seditione, Dolis, Scelere atque Libidine & Irâ,  
Iliacos intrâ Muros peccatur, & extrâ.*

IT is thus that a People's Felicity clips the Wings of their Verse: It affords few Materials for Admiration or Pity; and tho' the Pleasure arising from the sublimer kinds of Writing, may make us regret the Silence of the Muses, yet I am persuaded your Lordship will join in the Wish, *That we may never be a proper Subject of an Heroic Poem.*

BUT now that I have ventured so far, I begin to apprehend that I shall be deserted. The Habit of reconciling Extremes when a publick Concern calls for Attention, is become so natural to your Lordship, that it must incline you to wish our Epic Affairs not so desperate; and your Knowledge of the Poetical Privilege will immediately suggest, "That Our private Man-  
ners,

“ners, it is possible, admit not such Repre- Sect. 2.  
 “sentation: nor will our mercenary Wars,  
 “and State Intrigues, receive the Stamp of  
 “*Simplicity* and *Heroism*.” But why may  
 not a Poet *feign*? Can’t he counterfeit Man-  
 ners, and contrive Accidents, as he sees good?  
 Is he not intituled to shift Scenes, and introduce  
 Persons and Characters at pleasure? Let him  
 but exercise his Prerogative, and all will be well:  
 Our Manners need be no Impediment; he may  
 give his new-raised Generation what *Turn* and  
*Cast* he pleases.

THO’ this seems to promise fair, yet in the  
 end, I am afraid, it will not hold good. Your  
*Lordship* will judge whether my Fears are just,  
 when relying on that Penetration which at-  
 tends your Opinions, I venture to affirm, “That  
 “a Poet describes nothing so happily, as what  
 “he has seen; nor talks masterly, but in his  
 “native Language, and proper Idiom; nor mi-  
 “micks truly other Manners, than those whose  
 “Originals he has practised and known.”

THIS Maxim will, no doubt, appear se-  
 vere; and yet, I believe, upon enquiry it will  
 hold true *in fact*. If we cast an Eye backward  
 upon Antiquity, it will be found that none of  
 the great *original* Writers have excelled, but  
 where they spoke of the Things they were  
 most conversant with, and in the Language and  
 Dialect

\* See the Note, pag. 33.

Sect. 2. Dialect they constantly used<sup>f</sup>. The satyrical buffoonish Temper of *Archilochus* is well known; nor is it a Secret, that he indulged his Passions, which were neither weak nor few. The *Sententious* Writings of *Euripides*, and *Menander's* polite Pictures of Life, represented their daily Conversation. *Plato's* admired Dialogues are but corrected Transcripts of what passed in the *Academy*: And *Lucilius*, preferred by some *Romans* to all that ever wrote<sup>t</sup>, wrote himself just as he spoke. *Herodotus's* History shows, the *Traveller*, *Thucydides's* the *Politician*, *Dionysius's* the *Scholar*, *Xenophon's* the *Captain* and the *Philosopher*, as truly as they acted those Characters in their Lives: Nor could these *Heroes* have excelled each in his different Way, had they done otherwise.

BUT the Truth of this Maxim will best appear, if we observe its Influence in Conversation and Behaviour. He who affects no other than his natural Manners, has a better chance to excel, than if he shou'd attempt to copy another Man's Way, tho' perhaps preferable both in Language and Gesture to his own. It is a small Circle of Acquaintance, which does not afford some diverting Proofs of this common Mistake: And if it was not a disagreeable Occupation, to blame

<sup>f</sup> As for the Poets in particular, says *Cervantes*, En resolucion, todos los Poetas antiguos escribieron en la Lengua que mamaron en la Leche; y no fueron a buscar las estrangeras para declarar la alteza de sus Conceptos. *Don Quixote*, Parte II. lib. 5. c. 16.

<sup>t</sup> *Lucilius* quosdam ita deditos sibi habet Amatores, ut eum omnibus Poetis præferre non dubitent. *Quintil. de Satyr.*

blame and find fault, it were easy to produce many Instances of the same miscarriage in *Writing*. I will only put your *Lordship* in mind of two great Men, who, with every thing besides to recommend them, have split upon this single Rock; and for that reason, as well as their being dead near two hundred Years ago, they may be mentioned with less Reluctancy. The Persons I mean, are both *Italians*, who had the happiness to see the golden Age of Learning in that Country, the *Pontificat* of *Leo X*. Sect. 2.

PIETRO BEMBO was of a noble Family in *Venice*; his early Merit recommended him to *Leo*, who loved to fill his Court with learned Men, and had a true Judgment in such things himself. *Bembo* was made Secretary for the *Apostolic Briefs*; and, after two Successions to the *Pontificat*, was raised to the Dignity of the *Purple*, chiefly for his Reputation in Literature: And indeed his Learning and Abilities are unquestionable. But at the same time, this great Man, admiring only the *Roman* Eloquence and Manners, wrote a History of his own Country, so much upon the Model of a *Latin Annal*, that not only the general Turn and Cast of the Work is servilely copied, but the Peculiarities of their Stile, their Computation of Miles and Time, and the *Forms* of their Religion and Government, are with infinite labour wrought into a *Venetian Story*. The effect of it is, to enervate and deaden his Work, which a Writer of half his

Sect. 2. his Knowledge and Accomplishments, would  
 ~~~~~ have told better without his *Affectation*.

A LITTLE younger than the Cardinal was *Giovanni Giorgio Trissino*, a Native of *Vicenza*. He was look'd upon as one of the greatest Masters of ancient Learning, both *Greek* and *Roman*, of his Age; and, which rarely happens, was blest at the same time with a Flow of *Tuscan* Eloquence. A Man so qualified, easily saw the Faults of his contemporary Writers; and thought it not impossible, with his Talents and Judgment, *To produce such a Poem in Italian, as Homer had done in Greek*.

HE set about it, and placed this great Model before his Eyes: He abandoned the use of Rhyme, followed the natural Run of Speech in his Verse; and endeavoured to adapt his Inventions to the State and Temper of his Age and Nation. He took *Italy* for the Subject of his Poem, as *Homer* had taken *Greece*: He has Champions of the same Country, as *Homer* has *Grecian* Heroes: He uses *Angels* for his Divinities, and supplies the ancient *Furies* with modern *Devils*: In his Geography, as *Homer* described *Greece*, and chiefly *Thessaly*; *Trissino* describes *Italy*, and dwells on *Lombardy*. He has even attempted *Fable*; and interwoven allegorical Stories of Life and Morals, with the Body of the Narration. But after all, the *native Italian* Manners are lost; and the high Spirit and secret Force which bewitches a Reader, and dazzles his Eyes, that
 he

he can see no Faults in *Dante* and *Ariosto*, is Sect. 2. here crush'd by Imitation. Its Fate has been answerable: The *Italia Liberata* (for so he called his Poem) being no more read or known, than *Chapelain's Pucelle* wou'd be without *Boileau*, or Sir R * * * 's *A * * * d* without the *D * * **. *Triffino* owes his Fame to his *Sophonisba*, a Tragedy, and to his *Miscellanies*; and the *Cardinal* is preserved from Oblivion by his *Letters* and *Love-Verses*; and there too, the same Inclination to copy has made him check his natural Fire, that he might attain *Cicero's* Elegance in the one, and *Petrarcha's* Purity and Softness in the other.

To say the Truth, *My Lord*, we are born but with narrow Capacities: Our Minds are not able to master two Sets of Manners, or comprehend with facility different *Ways* of Life^u. Our Company, Education, and Circumstances make deep Impressions, and form us into a *Character*, of which we can hardly divest ourselves afterwards. The Manners not only of the Age and Nation in which we live, but of our City and Family, stick closely to us, and betray us at every turn, when we try to dissemble, and wou'd pass for Foreigners. These we understand, and can paint to perfection; and there is no one so undiscerning,

as

^u Καὶ ἔπ' ἡ γὰρ τούτων, φαίνεται μοι, ἐς μικρότερα καὶ ἀκακιστά τινος
ἢ τοῦ ἀνθρώπου φύσεως, ὥστε ἀδύνατον εἶναι πολλὰ καὶ ὅλως μιμνήσκειν. ἢ
ἀντὶ τούτου ἀποφύγειν, ὅν δὲ καὶ τὰ μνημάτων ἐστὶ ἀφομοιωμάτων.
Πλάτων. Πρὸς Πολύμ. γ.

D

Seçt. 2. as not to see, how happy we have been in describing those Parts of *modern* Life we have undertaken. Was there ever a more natural Picture than the *Way of the World*? Or can any thing in its kind surpass the *Rape of the Lock*? The Authors, doubtless, perfectly knew the Life and Manners they were painting, and have succeeded accordingly.

HERE THEN was *Homer's* first Happiness: He took his plain natural Images from *Life*; He saw *Warriors*, and *Shepherds*, and *Peasants*, such as he drew; and was daily conversant among *such* People as he intended to represent: The Manners used in the *Trojan* Times were not disused in his own: The same way of living in private, and the same Pursuits in publick were still prevalent, and gave him a *Model* for his Design, which wou'd not allow him to exceed the Truth in his Draught. By frequently and freely looking it over, he cou'd discern what Parts of it were fit to be represented, and what to be passed over *.

FOR so unaffected and simple were the Manners of those Times, that the Folds and Windings of the human Breast lay open to the Eye; People were not as yet taught to be ashamed of themselves and their natural Appetites, nor consequently to dissemble them: They made no scruple of owning the *Inclinations* of their Heart, and openly indulged their Passions, which

* ————— Et quæ
Desperat tractata nitescere posse, relinquit.

Horat.

which were entirely void of Art and Design 7. Sect. 2. This was *Homer's* Happiness, with respect to *Mankind*, and the living Part of his Poetry: As for the other Parts, and what a Painter wou'd call *Still-Life*, he cou'd have little Advantage over the Moderns: For we are not to imagine, that he cou'd discover the entertaining Prospects, or rare Productions of a Country better than we can. *That* is a Subject still remaining to us, if we will quit our Towns, and look upon it: We find it, accordingly, nobly executed by many of the Moderns, and the most illustrious Instance of it, within these few Years, doing Honour to the *British* Poetry 7.

IN SHORT, it may be said of *Homer*, and of every *Poet* who has wrote well, " That *what* he
" felt and saw, *that* he described; and that
" *Homer* had the good Fortune to see and learn
" the *Grecian* Manners, at their true Pitch and
" happiest Temper for Verse:" Had he been born much sooner, he could have seen nothing but Nakedness and Barbarity: Had he come much later, he had fallen either in *Times of Peace*, when a wide and settled Policy prevailed over *Greece*; or in *General Wars*, regularly carried on by civilized States, when private Passions are buried in the common Order, and established Discipline.

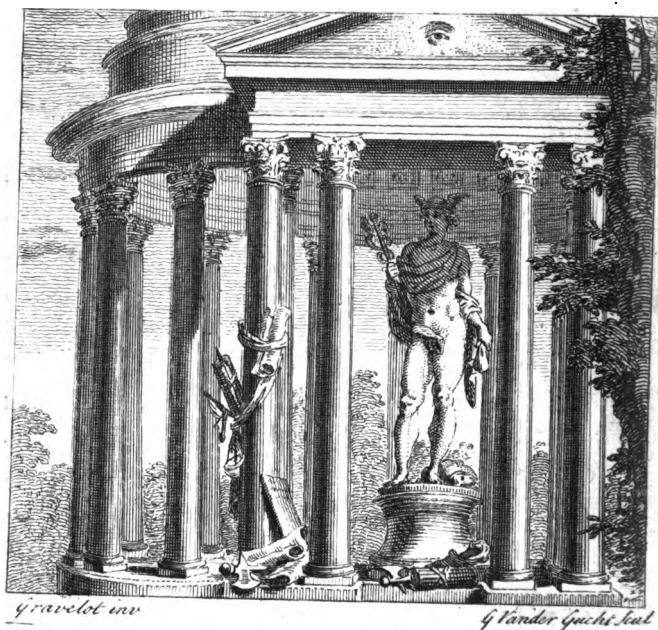
D 2

S E C T.

7. Bold *Homer* durst not so great Virtue feign
In his best Pattern: Of *Patroclus* slain,
With such Amazement as weak Mothers use,
And frantick Gesture, he receives the News.

WALLER.

* The SEASONS, by Mr. Thomson.



S E C T. III.

Sect. 3. **W**HOEVER reflects upon the Rise and Fall of States, will find, that along with their Manners, their *Language* too accompanies them both in their Growth and Decay. Language is the Conveyance of our Thoughts; and as they are noble, free, and undisturbed, our Discourse will keep pace with them both in its Cast and Materials. By this means a Convention of Men of Spirit and Understanding, who have the Business of a City or State to manage (if they are not to receive their Orders in silence from a Superior) will naturally produce

duse Speakers and Eloquence. The same Men, Sect. 3. if they quit their Town, and look abroad, will speak of the Objects presented to them by Nature's Face, with the same Freedom and Happiness of Expression: And if, in a wide Country, there are many such Societies, speaking the same Tongue, but in different Dialects; the Language will reap the Benefit, and be enriched with new Words, Phrases, and Metaphors, according to the Temper and Genius of the several People: While at the same time, each approve their own, because it is used by their Governors in their own independent State.

IT IS a little surprizing to observe, what a contemptible Figure the Beginnings of the human Race make in the Pictures drawn of them by the Ancients ;

*Cum prorepserunt primis Animalia Terris,
Mutum & turpe Pecus, glandem atque cubilia
propter,
Unguibus & Pugnis, dein Fustibus, atque ita porro
Pugnabant Armis, quæ post fabricaverat Ufus ;
Donec Verba, quibus voces sensusque notarent,
Nominaque invenêre.*—^a

They thought, it would seem, that *Language* was the first Tamer of Men ^b, and took its Origin to

D 3

have

^a Horat. Sat. iii. Lib. i.

^b Εγγοναὶ μὲν δὲ ἡμῶν τῷ πάθει ἀλλήλους, καὶ διὰ τὴν πρὸς ἡμᾶς αὐτοὺς φειδῶν ἐν βεληθῶσιν, ἢ μόνον τῷ ΘΗΡΙΩΔΩΣ ΖῆΝ ἀπὸ ἀλλήλων, ἀλλὰ καὶ συνελθόντες πόλεις οὐκ αἰσῶν, καὶ νόμους ἐθέμεθα, καὶ τέχνας ἐννοούμε· καὶ σχεδὸν ἀπαντα τὰ δι' ἡμῶν μηχανημένα ΔΙΟΤΟΣ ἡμῖν ἐστὶν ὁ καλίσσινάσας.
^c Ἰσχυρὰ. πρὸς Νικοκλᾶ.

Cadmus, Pheracydes, and Hecataeus first took the Sect. 3. Numbers, and the Measure from Speech, and reduced that to Prose which had always been Poetry before. And the admired Judge of the Sublime, in the Fragment of a Treatise we have unhappily lost, has this remarkable Sentence :

“ MEASURE, says he, belongs properly to
“ Poetry, as it personates the various *Passions*
“ and their Language ; uses Fiction and Fables,
“ which naturally produce Numbers and Harmony : ’Twas for this reason, that the Ancients in their *ordinary Discourse* delivered
“ themselves rather in Verse than Prose ”.

HAD I to do with some others, I should be at the pains to shew the Connexion of the first and last Part of this Opinion ; but your Lordship will easily see, That he thought the Life of the Ancients was more exposed to *Accidents* and Dangers, than when Cities were built, and Men were protected by Society and a *Publick* ; and of consequence that their Discourse must be more passionate and metaphorical. Give me leave only to add, that the Composition of the Names of TRAGEDY and COMEDY, which were Representations of *ancient Life* (Τραγωδία, Κωμωδία) undoubtedly prove that they were originally *sung* when acted, and not repeated, as they are now. Nor do I in the least question, but that the first

D 4

things

* μάλλον δὲ πρόσεσι τὸ μέτρον τῷ ποιητικῷ, πᾶσι πλείοις χρωδῶν καὶ λέξεσι· καὶ δὴ, καὶ μύθοις καὶ πλάσμασι, δι’ ὧν ἀρμονία κατασκευάζεται. ταῦτ’ ἀρχὴ καὶ οἱ Παλαιοὶ ἐμμέτρος μάλλον τὰς δικαίας ἐποίησαν λόγους ἢ πεζούς. Λογίζιντε οὖν ΜΕΤΡΟΝ, ἀποσπασματ.

Sect. 3. things which were committed to Writing in *Greece*, as Oracles, Laws, Spells, Prophecies, were in Verse; and yet they got the simple Name of *ῥήματα*, Words or Sayings^f; as the first *Romans*, for the same reason, called them *FATA*, from a Verb signifying to *utter the Voice* or to *speak*. But however these things be, it is certain, that the
primitive

^f Some Vestiges of this Poetic Turn remain in the Pictures of Eastern Manners, that are preserved in the oldest Accounts of the *Moors* and *Spaniards*; where the *Romanzes* occur every other Page, and the Conversations upon passionate Subjects run into a loose kind of Verse: For Example,

Abenamar! Abenamar!
Moro de la Moreña!
El día que tu naciste,
Grandes Señales avía:
Estava la Mar en Calma,
La Luna estava crecida;
Moro que en tal Signo nace
No deve dezir Mentira.

And in the same Spirit,
Reduan! Si se te acuerda
que me diste la Palabra,
Que me darias a Jaén
en una noche ganada:
Reduan! Si tu lo cumples
darete paga doblada:
Y si tu no lo cumplieses
desterrarte hé de Granada.

Histor. de las Guerras Civiles de Granada.

These *Romanzes* are so old, that they are brought by the *Arabs* as the Proofs of their Histories.

^f *FARI*; the Word derived from it was not used single at first; but they commonly called those things *FATA Jovis*, I believe from the old Oracle in *Dodona*, sacred to *Jupiter*. So *Virgil*, the great Imitator of ancient Language, *Et sic Fata Jovis poscunt*. *Aeneid. vi.* Tho' afterwards, from the Import of the Subject, it came to bear the present Signification. The *Greeks*, when they begun to affect Accuracy, made a Compound of the single Word *ΦΑΤΑ*, and called it *Θεοφαση*; not only Sayings, but Sayings of the God, *Θεός Φάτω*.

primitive Parts of the Languages reputed *Ori-* Sect. 3.
ginal, are many of them rough, undeclined, ~~~~~
impersonal Monosyllables; expressive commonly
of the *biggest Passions*, and most *striking Objects*
that present themselves in *solitary savage Life*.*

FROM THIS Deduction, it is plain that any
Language, formed as above described, must be
full of Metaphor; and that Metaphor of the
boldest,

* As this way of tracing a Language places it in an uncommon
Light, it will be proper to illustrate it by a few such Examples, as
are most connected with ordinary Life. The two usual Words in
Hebrew for Meat and Food, *Lechom*, and *Tereph*, signify at the
same time, the one *Fighting*, and the other *Rapine* or *Plunder*. *Gur*
signifies to go abroad, to travel; and the Adjunct of it to *dread*,
to be in fear: And *Ger* or *Gur*, a *Stranger* and a young *Lion*. The
old Word for *Wealth* in *Greek*, *Λεία*, means nothing originally
but *Spoil*, the Product of War and Piracy; and comes from *Λάω*
Abigo, whence the Word in use *ἱλαύνω*, forms its Tenses: And the
great variety of Words they have to signify *Good* and *Better*,
take their Origin from *Strength* and *Violence*. This Collusion of
different Significations to the same Word, which is observable
throughout the original Languages, must be very convincing to such
as are acquainted with their Idiom and Propriety. The constant
Reason of them is, the Connexion which these various Meanings
had in the *Manners* then prevalent. Some of these Connexions are
vanished in a civilized Life and Change of Manners: Others of
them still remain; such as *Zonah*, *Caupona*, *Hospita*; and *ZonahScor-*
tum, *Meretrix*. *Hbasbar*, to grow rich; and *Hbasar*, to receive
Tythes, to be a Priest; with a hundred more of the same kind.
But it gives us an Idea of a dismal Way of Living, to find the
Word *Karab*, that signifies to draw near to one, to approach, sig-
nifying at the same time, to fight, to make War; and thence the
Word *Kerab*, a Battle. It puts me in mind of the horrible Image
given us by *Orpheus*.

* Ἦν χεῖν' ἠνίκα φῶτες ἀπ' ἀλλήλων βίον ἔιχον

Σαρκοδικῇ κρείων δὲ τ' ἥττονα φῶτα δαίξει.

Σίξτ. Ἐμπειρικῇ πρὸς Μαθημ. βιβ. β.

Father Ricci in his *Christian Expedition to China*, says expressly.
That their Language consists wholly in Monosyllables: The
same seems to have been the Case of the ancient *Egyptian*; and,
as we may observe ourselves, of the greatest Part of the Northern
Tongues,

Sect. 3. boldest, daring, and most natural kind: For Words taken wholly from rough Nature, and invented under some Passion, as Terror, Rage, or Want (which readily extort Sounds from Men ⁱ) would be expressive of that Fanaticism and Dread, which is incident to Creatures living wild and defenceless ^k: We must imagine their Speech to be broken, unequal, and boisterous; one Word or Sound, according to its Analogy to different Ideas, wou'd stand for them all; a Quality we often mistake for Strength and Expression, while it is a real Defect.

BUT LET us take another Step, and suppose the Affairs of the rude Community to be a little advanced; that they begin to understand their own *Gibberish*, live in tolerable Security, and are at liberty to look around them: In that case, *Admiration* and *Wonder* will succeed. Wonder is the proper Passion of raw and unexperienced Mortals, when rid of Fear. The great Critic among the Ancients has assigned it to *young Men*: A witty Modern of the last Age gives it to the *Ladies*; and one of the finest Pieces written in our Language confines it to *Fools*.

'Tis

ⁱ At varios Linguae sonitus *Natura* subegit

Mittere; Et *Utilitas* expressit Nomina rerum.

Lucret.

^k Nam fuit quoddam tempus, cum in agris Homines passim Bestiarum more vagabantur, & sibi victu ferino Vitam propagabant; Nec ratione Animi quicquam, sed pleraque Viribus Corporis administrabant. Nondum divinae Religionis, non humani Officii ratio colebatur: Nemo legitimas viderat Nuptias; non certos quisquam inspexerat Liberos: Non jus æquabile, quid utilitatis haberet, acceperat. Ita propter errorem atque inscitiam, cæca ac temeraria dominatrix Animi Cupiditas, ad se explendam viribus Corporis abutebatur, perniciosissimis Satellitibus.

M. T. Ciceronis de Inventionem Lib. i.

'TIS certain, that in the Infancy of States, Sect. 3. the Men generally resemble the *publick Constitution*: They have only that Turn which the rough Culture of Accidents, perhaps dismal enough, thro' which they have passed, could give them: They are ignorant and undefining, governed by Fear, and Superstition its Companion: There is a vast *Void* in their Minds; they know not what will happen, nor according to what Tenour things will take their Course: Every new Object finds them unprepared; they gaze and stare, like Infants taking in their first Ideas of Light¹: Their Words express these Feelings; And as there is a mighty Distance from this Starting-place of *Ignorance* and *Wonder*, to the Condition of a wise experienc'd Man, whom few things surprize; who is acquainted with the Fates of Nations, and the Laws and Limits of *our* Situation, the *Language* is tinctured in proportion, and bears the Marks of the intermediate Stages.

IT WERE easy to prove these Assertions by abundance of Grammatical Examples, but they can only be understood by Men, who, like your Lordship, have it in their power to recollect them at pleasure. I will only observe, that the *Turks, Arabs, Indians*, and in general most of the

¹ Οἱ πρῶτα μὲν βλέποντες, ἔσπερον μάτῳ
κλύοντες ἐκ ἥκουον· ὧν δὲ οὐκ ἔμελλον
Ἀλίσκοι μορφάσιν τὸν μακρὸν χρόνον
ἔφουρον ἐκπῆ πᾶσι.

Λεγού. ΠΡΟΜΗΘΕΥΣ.

This Account of the *first Mortals* is confirmed by the learned and sagacious Philosopher, 'Εἰκός τε τὸς πρῶτας, ἐπεὶ γηγενεῖς ἦσαν, εἶτ' ἐκ θορόας πνέουσαν θάλασσαν, ὁμοίως εἶναι· καὶ τὸς τυχεύοντας καὶ τὸς ἀνοήτους, ὥσπερ καὶ λέγεται κατὰ τὸ γηγενῶν. ΔΕΙΣΟΤΕΛΙΑ ΠΟΛΙΤΙΚΗ. Β.

Sect. 3. the Inhabitants of the *East*, are a solitary kind of People: They speak but seldom, and never long without Emotion: But when, in their own Phrase, they *open* their *Mouth*, and give a loose to a fiery Imagination, they are poetical, and full of Metaphor. *Speaking*, among such People, is a matter of some Moment, as we may gather from their usual Introductions; for before they begin to deliver their Thoughts, they give notice, *that they will open their Mouth; that they will unloose their Tongue; that they will utter their Voice, and pronounce with their Lips*^m. These Preambles bear a great Resemblance to the old Forms of Introduction in *Homer*, *Hesiod*, and *Orpheus*, in which they are sometimes followed by *Virgil*.

IF THERE is then an inviolable and necessary Connexion between the Dispositions of a Nation and their Speech, we must believe that there will be an *Alloy* of Simplicity and Wonder in the Beginnings of every Language; and likewise that the Dialect will improve with the Affairs and Genius of the People. Upon a nearer View of that which *Homer* spoke, we find it not *original*, but derived from others more ancient: Yet it seems to have begun upon a very small Stock, which the *Pelasgi* spokeⁿ, and the old

^m See the *Arabian Nights* Entertainments; a Translation from the *Arabick*.

ⁿ Τῷ γεγενοῦς ἴα'ρ ἐμ' ἐσθ' παλαίχρονον
 ἱνις ΠΕΛΑΣΓΟΥ, τῆς δὲ ἴης ἀρχηγῆς.
 Ἐμὺ δ' Ἀνακτὸς ἐυλόγως ἐπώνυμον
 Γένος ΠΕΛΑΣΓΩΝ τιμὴ δὲ καρπούται χθονὶ
 καὶ πᾶσαν Ἀἰὼν ἥς δὲ Ἀλγὸς ἐρχεται
 Σίρμῶν τε πρὸς δύοντο ἥλις κρατῶ.

Αἰχμ. ἸΚΕΤΙΔΕΕ.

old Inhabitants of the Northern Parts of Greece. Sect. 3.
The greater Part of its Acquisitions it drew from *Asia, Phœnicia, and Egypt*, by the way of *Cyprus and Crete* °: These, with the other Islands, possessed chiefly by the *Carians*, were first peopled and instructed in the Arts of Life: They lie most conveniently for Merchants sailing from the above-named Countries; and it was either *Trading People*, or Persons under a Necessity of travelling abroad for some bold Actions at home ^P, who were the first Instructors of the ancient *Greeks* ^q.

THESE Adventurges came to a Climate which inclines not Men to Solitude, and forbids Idleness: The Necessity of Labour and Contrivance; a growing Commerce, and, more than any thing besides, the Number of independent Governments, and rival Cities, soon raised a nobler Language than any of the Originals. It was at first *simple, unconfined, and free*, as was their Life: The *Politick* Stile grew with their *Constitution*; and was at its *beight* when they had most Affairs of that kind, and of the *greatest consequence* to manage: And when a rough warlike People had stripp'd them of their Liberty, they had recourse

° (Κρήνη νῆσος) παρὰ τὴν ἑπικείνην τῇ θαλάσσῃ, ἧσαν τῇ ΕΛΛΗΝΩΝ ἰδρυμένων παρὰ τὴν θαλάσσαν πόλιν. 'Αειστοί. Πολιτικ. β.
^P Danaus, Cadmus, &c. See the *Marmora Arundel*. Epoch. 9. concerning the Περικλόντορος: and the following Note.

^q Τὸν μὲν ἐπικείνην χεῖρον, οἱ δυστυχῆς ἐν τοῖς βαρβάροις, τῇ ἑλληνίδων πόλει ἤξιον ἀρχεῖν. Καὶ Δαναὸς μὲν ἐξ Αἰγύπτου φεύγων, Ἄργος κατέχευε. Κάδμος δὲ ὁ Σιδωνίος θεῶν ἐκασίλευσε. Κάδμος ὃ τὰς Νήσους κατέχευε. Πελοποννήσου ὃ συμπάσης ὁ Ταντάλως Πέλοψ ἐκράτησε. Ἰσχυρῶς. Ἑλένης. Ἐγκώμιον.

Sect. 3. course to *Philosophy* and *Learning*. The Councils of a free State are managed by *Speaking*, which quickly introduces Eloquence, and the Arts of Persuasion: When *these* turn uselefs, or dangerous in Publick, Men betake themselves to lefs obnoxious Subjects.

THESE were the Stages through which the *Greek* Language passed. It went thro' them slowly, and had time to receive the Impression of each: It lasted long, and far out-lived the *Latin*, as it had begun before: The reason was, that amidst all the Broils of *Greece*, they had still Liberty and Employment enough, either in Business or Literature, to keep alive something of their Spirit and Language: *That* will always follow our Fortunes, and be fitted to our Affairs and Condition: For, in fact, what else do we talk of? For this reason, a flourishing, happy Nation, not over-disciplined at the Beginning, that after a long Struggle, and much Trial, comes to excel in every Art of Peace and War; such a Nation must speak the noblest Language; which, in its turn, because of the Instability of human Affairs, has no Security for its Duration.

AFTER such a Deduction, your Lordship is no doubt in Expectation, what is at length to be made of it? It is this, *My Lord*, “ That
 “ when by the Progression above-mentioned,
 “ the *Greek* Language was brought to express
 “ all the best and bravest of the human Feelings,
 “ and

* *Format enim Natura prius nos intus ad omnem
 Fortunarum Habitum* ——— *Horat. ad Pison.*

“ and retained a sufficient Quantity of its Ori- Sect. 3.
 “ ginal, amazing, metaphoric Tincture; at
 “ that Point of Time did Homer write.”

I KNOW nothing more proper to convince us of the Truth of this happy Circumstance, than the Consideration of the *Machines* which he employs: The greater Part of them are *natural*; and except the *Egyptian* and *Orphic* Allegories (which he usually puts in the Mouths of his Gods ^f) they are told in the *prevailing Language* of the Country. It is given as a Rule in Poetry †, “ To strip the common Accidents of
 “ Life of their plain Dress, and ascribe them
 “ to some superior Power, in order to keep up
 “ their Dignity; as for inanimate things, we
 “ must give them Life, cloath them with a
 “ Person, and proper Attributes.” But few People imagine that the *ordinary* Language wore this metaphorical Habit at that time. Yet it wou’d be inexcusable else, to put Poetical Expressions in the Mouth of any other than the Poet himself: ’Twou’d be really *false Writing*, and is a common Fault in many excellent Performances. *Homer’s* grand Copier, who has wrought one wonderful Poem out of the other’s two, seems to a very candid Judge, to have come short of his Original in this particular: It is the ingenious Mons. *De la Motte* I speak of, who thinks *Eneas* by far too great a Poet; and owns, that

^f When the Poet mentions them in his own Person, he commonly introduces them with *φασι*, *They say*.

† See *Boileau’s* Art of Poetry.

Sect. 3. that he could not help feeling that Impropropriety thro' the whole of the second and third Books of the *Eneid*; where the Hero is not less florid and figurative in his Narration, than the Poet himself is in the rest ^u.

VIRGIL'S writing so long after *Eneas's* Expedition, and in a Language too refin'd for the Manners then in use, makes this Incongruity the more perceptible: But in the *Trojan* Times, their Speech, as well as their Manners retained much of the *Eastern* Cast; their Theology was a *Fable*, and their moral Instructions an allegorical *Tale*. When *Priam* came to beg the Body of his slaughter'd Son, *Achilles* comforts him with a parabolical Story concerning the two Vessels, out of which *Jupiter* dispenses to every Man his Proportion of Good and Evil ^x; and *Glaucus* tells *Diomedes*, "That like the Leaves
" of the Trees, first spreading, and then decay-
" ing, so are the Generations of mortal Men ^y".

^u Discours sur l'Ode : & Reponse a la XI Reflexion de Mons. Despreaux sur Longin.

^x *Iliad* ^u.

^y *Iliad* ^z.



S E C T.



S E C T. IV.

NEXT to the Originals from which a Lan-^{Sect. 4.}guage is derived, the common Manners under which it is formed, and the critical Period of its Duration, it is chiefly affected by the *Religion* of a Country, and the Manners of the *Times*. These might have been included under the *Common Manners* of the Nation; but their Influence is great enough, particularly upon the *Turn* and *Genius* of the Language, to deserve a separate Consideration.

E

I

Sect. 4. I SHALL soon have occasion to make a stricter Enquiry into the Origin both of the *Grecian Religion* and *Learning*. At present it is sufficient to say, that they came from the great Parent of *Sacred* and *Civil* Institutions, the Kingdom of *Egypt*. That wise People seem to have early observed the Curbs of the human Passions, and the Methods of governing a large Society. They saw the general Bent of Mankind, *to admire what they do not understand*, and to stand in awe of unknown Powers, which they fancy capable to do them great good or ill: They adapted their religious Belief and solemn Ceremonies, to this Disposition; made their Rites *mysterious*, and delivered their allegorical Doctrines under great Ties of profound and pious Secrecy.

Ω ΤΕΚΝΟΝ! ΣΥ ΔΕ ΤΟΙΣΙ ΝΟΟΙΣΙ ΠΕΛΑΖΕΟ, ΓΛΩΣΣΗΝ
ΕΥ ΜΑΛ' ΕΠΙΚΡΑΤΕΩΝ' ΣΤΕΡΝΟΙΣΙ Δ' ΕΝΘΕΟ ΦΗΜΗΝ^a.

*Now, thou my Son! approach with Mind intent,
And careful keep thy Tongue: But in thy Breast
Revolve these awful Sounds.—*

HENCE the Number of monstrous Stories concerning their Gods, which the first *Grecian* Sages that travell'd into *Egypt* certainly understood, and explained to their Adeptsb, among whom,

^a 'Ορφεύς πρὸς Μαρτίον. In Fragment. 'Ορφικῶν ἑπῶν.

^b *Diodorus* the *Sicilian*, after having explained the natural Signification of the Allegory of *Bacchus's* being the Son of *Jupiter* and *Ceres*, or Wine's being the Production of the *Earth* and *Moisure*, adds these remarkable Words, σύμφωνα δὲ τύπῃς εἶναι τὰ τε δαίμνια, διὰ τῶν ὈΡΦΙΚΩΝ ΠΟΙΗΜΑΤΩΝ, καὶ τὰ παρὰ αὐτὰ κατὰ τὰς τελευταίας, καὶ ὅτι ἐν ἑλίξις τῆς ἀμύνης ἐστὶν ὁρφεῶν τὰ κατὰ μέρους. βιβλ. γ. Which plainly shews the Nature and Tendency of the *Orphic* Rites.

whom, after some Descents, I reckon *Hesiod* Sect. 4. and *Homer*: But falling afterwards into the hands of Men of warm Fancies, who thought they might *invent* as well as their Masters, there were many traditional Stories tacked to the former; sometimes untowardly enough, and sometimes so as to make a tolerable Piece of the *literal* Relation, but confounding when applied to the *Allegory*. These are all the *ΙΠΟΙ ΛΟΓΟΙ* (*sacred Traditions*) mentioned so often by *Herodotus*, with a Declaration that he will not venture to publish them; and of the same kind is the *ΘΕΙΟΣ ΛΟΓΟΣ* (*the divine Tradition*) recommended by *Orpheus* to his favourite Scholar, and quoted by a primitive Father for another purpose c.

THIS Allegorical Religion having been transplanted into *Greece*, found it a very proper Soil for such a Plantation. It took deep root in the Minds of the *Greeks*, who were grossly ignorant, and prepossessed with no rival Opinions: They made Additions to it of their own, and in a few Ages it was incorporated with their *Manners*, mixed itself with their Language, and gained *universal Belief*. “ Such was its Con-

“ dition when *Homer* made his Appearance in
 “ the World: It had attained its Vigour, and
 “ had not lost the Grace of *Novelty* and *Youth* :”
 This is the Crisis, when every body affects to

E 2

talk

* ΕΙΣ ΤΟ ΘΕΙΟΝ ΛΟΓΟΝ ΒΛΙΨΑΣ, ΤΕΤΟΙΟΝ ΤΡΟΠΟΝ
Justin Martyr. Δόγμα πατριεπικός πρὸς Ἕλληνας.

~ Sect. 4. talk in the prevailing Stile ; which joined with the early metaphorical *Cast* of the Language, is one great Reason of the constant Allegory in the ancient Writings.

WE HAVE frequent Examples, how much the firm Belief of any Sect makes Men speak and write in the *approved Idiom* : They introduce it into their *Business*, allude to it in their *Pleasures*, and abstain from it in no Part of Life ; especially while the Doctrine flourishes, and appears in Bloom : For your Lordship knows, that these things, among the Ancients, had their *Spring* and *Summer* as well as natural Growths ; and after a certain time, like a superannuated Plant, they turned scrubby and lifeless, were disregarded by degrees, and at last vanished.

WHAT FURTHER Advantages *Poetry* might reap from a Religion so framed, will appear afterwards ^d : Let us now consider the *Manners of the Times* ; by which I understand the Professions and Studies that are *in vogue*, and bring most Honour to those who possess them in an eminent degree.

THESE likewise follow the *Fortunes* of a Nation : In the *Progression* above-mentioned, the Arts of the greatest *Use* in Life, I mean those that supply our natural Wants, and secure our Persons and Properties, are the *first* that ennoble their Inventers ; and in process of time, when Wealth has made its Entrance, the
Refiners

^d See Pag. 142. 192. 277.

Refiners of Pleasure, and Contrivers of Magnificence draw our Attention.

FROM THE Accounts already given of the State of Greece, it is easy to conclude, " that " the *first* must be still prevalent when *Homer* " lived," a piece of good Fortune that exempted him from the *two Vices*, to whose charge the admired *Longinus* lays the Fall of Poetry : An insatiable Desire of Riches, and what he calls (*ἀγηνέστατον Πάθος*) a mean dispiriting Passion, the Love of Pleasure ^e.

IN effect, *Arms* at that time was the honoured Profession, and a *publick Spirit* the courted Character : There was a Necessity for them both. The *Man* who had bravely defended his City, enlarged its Dominion, or died in its Cause, was revered like a God : Love of Liberty, and Contempt of Death, with their noblest Consequences, Honour, Probity, and Temperance, were *Realities*. There was, as I said, a *Necessity* for those Virtues ^f : No Safety to Life or Fortune without them : For while every State, that is to say, almost every City was envied by its warlike and encroaching

E 3

Neighbour,

^e πειλ' ἔχ' ἔς. Τμήμα μὲν ζήτημα λαμπρόν.

^f Ὅ γ' ὅ δ' ἂν χερσὶν ἐκείνῳ, (the Age of *Theseus*, a little before the Trojan War) ἦν ἄνθρωπος, χερσὶν μὲν ἔργοις, καὶ ποδῶν τάχει, καὶ σωματικῶν ῥώμας (ὡς εἰκέν) ὑπερφυεῖς καὶ ἀνταμάς : πρὸς ἑδὴ δὲ τῇ φύτι χρωόμενος ἐπικαῖς, ἑδὲ ἀρέλιμν' ἀλλ' ὕβρει τε χαίροντας ὑπερφυῶν, καὶ ἀπολαύοντας τ' ὀψιμῶς ὀμότητι καὶ πικρίᾳ, ἐπὶ τῷ κρατεῖν, βιάζοντες πῖ, καὶ διαφθεῖρειν τὸ πρὸς ἑπὶ πρὸν. Αἰδῶ δὲ καὶ δικαιοσύνην, καὶ τὸ ἴσον, καὶ τὸ φιλόφρωνον, ὥς ἀπολλοία τὸ ἀδικεῖν, καὶ ὁβόω τὰ ἀδικεῖσθαι, τὰς πολλὰς ἐπαινεύοντας, ἑδὴ ὁμιλῶντες περὶ τῶν πῶς ἔχον δυνάμεις.

ΠΛΑΤΩΝΟΣ ΘΗΞΕΤΣ

Sect. 4. Neighbour, there was no choice, but either
 ~~~~~ resolutely to defend itself by dint of Arms, or  
 shamefully submit to Oppression and Slavery.

“ And no wonder if the Man who learns these  
 “ Virtues from *Necessity*, and the Things them-  
 “ selves, knows them better than Schools and  
 “ Systems can instruct him ; and that the *Re-*  
 “ *presentations* of such genuine Characters bear  
 “ the Marks of *Truth*, and far outshine those  
 “ taken from counterfeit Worth, or fainter  
 “ Patterns.”

THUS WE find, that the *Fortunes*, the *Man-*  
*ners*, and the *Language* of a People are all  
 linked together, and necessarily influence one  
 another. Men take their Sentiments from their  
 Fortunes; if they are low, it is their constant  
 Concern *how to mend them* ; if they are easy,  
*how to enjoy them* : And according to this Bent,  
 they turn both their Conduct and their Conver-  
 sation ; and assume the Language, Air, and  
 Garb peculiar to the *Manner* of the different  
 Characters.

IN most of the *Greek* Cities, *Policy* and *Laws*  
 were but just a forming, when *Homer* came into  
 the World g. The first Sketches of them were  
 extremely *simple* h ; taking their Rise from the  
 Exigencies

g They had no well-digested Body of Laws, or Plan of a Civil  
 Constitution, before *Onomacritus*. So *Aristotle*, 'Ονομακριτῷ γενο-  
 μένῳ πρῶτον δέοντι καὶ Νομοθεσίαν.

h Τὰς γὰρ ἀρχαίους Νόμους λίαν ἀπλῆς εἶναι καὶ βαρβαρικάς. Ἐσι-  
 δεσφοροῦντο γὰρ οἱ Ἕλληνες, καὶ τὰς γυναῖκας ἐπαινοῦντο παρ' ἀλλήλων.  
 Ὅσα τε λοιπὰ τῶν ἀρχαίων ἐστὶ πρὸς Νομίμων, ἐνύδη πάντων ἐστὶ.  
 Λεϊστοί. Πολιτ. β.

Exigencies of the rude Way of Life then pre-Sect. 4.  
 vailing. The great Law of *Hospitality* made the chief Part of the Institution: To violate a Stranger, who had taken Sanctuary under your *Roof*, had participated of your *Table*, or sat down by your *Fire*, was made the highest, and most detestable Impiety. The rest were of a piece; generally Prohibitions from Violence, or such Regulations of Manners as we should think unnecessary or barbarous. The Tribes were but beginning to live secure within the Walls of their new-fenced Towns, and had as yet neither Time nor Skill to frame a Domestick Policy, or Municipal Laws; and far less to think of publick Methods of training up their Citizens: *They lived naturally*, and were governed by the *natural Poise* of the Passions, as it is settled in every human Breast. This made them speak and act, without other Restraint than their own native Apprehensions of *Good* and *Evil*, *Just* and *Unjust*, each as he was prompted from *within*. “ These Manners afford the most *natural* Pictures, and proper “ Words to paint them.”

THEY HAVE a peculiar Effect upon the Language, not only as they are natural, but as they are ingenuous and *good*. While a Nation continues simple and sincere, whatever they say receives a *Weight* from *Truth*: Their Sentiments are strong and honest; which al-

**Sect. 4.** ways produce *fit Words* to express them <sup>i</sup>: Their Passions are sound and genuine, not adulterated or disguised, and break out in their own artless Phrase and unaffected Stile. They are not accustomed to the *Prattle*, and little pretty *Forms* that enervate a polished Speech; nor are they over-run with *Quibble* and *Sheer-Wit*, which makes its Appearance late in every Country, and in *Greece* came long after the *Trojan Times*. And *this* I take to be the reason, “Why most Nations are so delighted with their ancient Poets<sup>k</sup>.” Before they are polished into Flattery and refined into Falsehood, we feel the Force of their *Words*, and the *Truth* of their *Thoughts*.

IN COMMON Life, no doubt, the witty facetious Man is now the preferable Character: But he is only a *middling* Person, and no *Hero*<sup>l</sup>; bearing a Personage for which there is hardly an Inch of room in an *Epic Poem*. To be witty in a Matter of Consequence, where the Risk is high, and the Execution requires Caution or Boldness, is *Impertinence* and *Buffoonry*.

VIRGIL

<sup>i</sup> Quin ipse (Tiberius) compositus aliàs, & velut elæstantium Verborum, *solutius* promptiusque eloquebatur, quotiens subveniret. TACITUS.

<sup>k</sup> ——— Græcorum sunt *antiquissima* quæque Scripta vel *Optima*. ———

Horat. ad Augustum. Ep. i. Lib. ii.

<sup>l</sup> *Bellus* Homo, & *Magnus* vis idem, Cotta, videri: Sed qui *bellus* Homo est, Cotta, *pufillus* Homo est.

Martial. Epigr. Lib. i. 10.

VIRGIL well knew the Importance of this *Sect. 4.* Imitation of ancient *Manners*; and borrowed from *Ennius* his antiquated Terms, and the strong obsolete Turn of his Sentences. Nay, he has adopted as many of the *old Forms* used at Sacrifices, Games, Consecrations, and even *Forms of Law*, as the Emergencies of his admired *Poem* wou'd permit.



**SECT.**




Gravelot inv.

P. Fourdrinier Sculp.

## S E C T. V.

Sect. 5. **B**Y TRACING the Causes which have the greatest Influence upon Language, we are led to a Thought that must give Pleasure to the *truly Good*. We find that without *Virtue* there can be no *true Poetry*: It depends upon the *Manners* of a Nation, which form their Characters, and animate their Language: If their Manners are sound and entire, their Speech will accompany and do them Justice: And if we

we rise higher, and suppose them not only Sect. 5.  
 sound, but *noble* and *heroic* (as we must do,   
 when speaking of Manners fit for Poetry) What  
 is this but *Virtue's Self* in all her Lustre and  
 Dignity? Your Lordship must have viewed her  
 at times in this glorious Dress, and will forgive  
 me, if I am inquisitive upon so amiable a Subject.  
 Is what we call *Heroism* indeed any thing else,  
 than *A disinterested Love* of Mankind and our  
 Country, unawed by *Dangers*, and unwearied  
 by *Toils*? If it is not, the social Passions, and  
 noblest Affections must prevail in an *Epic-Poem*.  
 They may vary indeed, and shew themselves  
 very differently in different Characters: They  
 may likewise have their *own Shades*, and must  
 be sometimes drawn upon dark Grounds, to  
 raise and give them a *Relief*; but still they must  
 be the *principal Figures* in the Piece, if it is  
 meant to give a real and lasting Pleasure.

BUT there is another Conclusion offers it-  
 self, and appears so *odd*, that one does not know  
 what to make of it: For does it not sound  
 something like Treason in *Apollo's Court*, to  
 say, *That a polished Language* is not fit for a  
 great Poet? And yet, if the Maxim be true,  
 “ That no Man describes well but what he has  
 “ seen, nor talks with Ease and Mastery, but  
 “ in the Language and Idiom he has been used  
 “ to,” I apprehend we must assent to it. Who-  
 ever is acquainted with what passes for Polite-  
 ness of Stile, and with the Subjects usually  
 treated

**Sect. 5.** treated of in *that* manner, will easily forgive me, if I am at no pains to make out the Consequence. I shall only observe, that what we call *Polishing* diminishes a Language; it makes many Words *obsolete*; it coops a Man up in a Corner, allows him but *one Set* of courtly Phrases, and deprives him of many significant Terms, and strong beautiful Expressions, which he must venture upon, like *Virgil*, at the hazard of appearing antiquated and homely.

A LANGUAGE thoroughly polished in the modern Sense, will not descend to the *Simplicity* of Manners absolutely necessary in *Epic-Poetry*: And if we feign the Manners, we must likewise endeavour to imitate the Stile. I have already shewn how little Success we can expect in the Attempt; and it were easy to give Proof in *Fact*, that no Learning or Genius is sufficient to secure us from a Miscarriage in this Particular. But the Task is unpleasant: Let us therefore chuse an Example where we may rather praise than blame.

THE NAME of *Fenelon* calls up the Image of a Man distinguished by every amiable Quality: Like some powerful Charm, it makes real Virtue, princely Science, and Sweetness of Manners, rise to our Imagination. His perfect Knowledge of Antiquity, and flowing Fancy, seemed to qualify him to write the Sequel of the simple and instructive *Odysssey*. And yet we know that his enchanting Work has not escaped Criticism;

Criticism<sup>a</sup>; and that only such Parts of it lie Sect. 5.  
exposed, as attempt a *Mixture* of ancient and  
modern Manners; that is, when he wou'd re-  
concile *old Heroism* with *Politicks*, and make  
Poetry preach *Reasons of State*.


IT MAY be thought superfluous after this  
to observe, That an *absolute* Court must have a  
pernicious Influence both on the Variety of Cha-  
racters in a Nation, and the Extent of their Dia-  
lect: We need but look around us to see many  
of the finest Countries in *Europe*, groaning under  
baffled Laws and an arbitrary Sway, and giv-  
ing dismal Proofs of the Truth of this Remark.  
In such Governments not only Matters of Conse-  
quence are over-ruled at pleasure, but in the most  
indifferent Circumstance of Life, all must conform  
to the *Court-Model*. Example hath the Force of  
Command; you must both speak and write after  
a *Copy*; and no suspicious Word must reach the  
Ears of the mistaken Great. By this means, many  
things come to lose their Names, or are softned in-  
to *insignificant* Appellations; and where *these* can-  
not be had, Circumlocutions are called in, to wit-  
ness our Dread of offending by speaking plain  
Truth<sup>b</sup>.

BESIDES,

<sup>a</sup> *Critique des Avantures de Telemaque*. A Piece equally cruel  
and unjust; without other Handle in fact, than what arises from the  
Glow of an elevated Fancy, and the Incompatibility of Manners.

<sup>b</sup> When the Cardinal *Richelieu* had obliged the *French Academy*  
to censure the *Cid*, a Piece of the celebrated *Corneille's*, the Au-  
thor wrote a Letter to the Cardinal's Favourite M. *de Boisrobert*;  
where he tells him, "J'attens avec beaucoup d'Impatience les  
"Sentimens de l'Academie, afin d'apprendre ce que dorenavant  
"je dois suivre: Jusques là, je ne puis travailler qu'avec défiance,  
"& n'ose employer un Mot en seureté."

P. Pelisson. Hist. de l'Acad. Française.

Sect. 5.  BESIDES, it is odds, but that in such a Country, there are *formal Restraints* upon Writing; which must have yet a worse Effect. What a lamentable Sight are those Countries at this day, which were formerly the *Parents* of *Learning* and *Ingenuity*? How barren now in real Literature! How *distorted* the little they produce! bearing the Marks of the Violence and *unnatural* State in which it is conceived and brought forth. Instead of those manly Sentiments which do justice to Virtue and Vice; instead of those bold Pictures of Men and Things of the *present* Age, (the Age in which We are most concerned,) They must content themselves with licking up Scraps of *monkish* History, and collecting Legends of the Saints: Or if they venture *to reason*, it must be upon distant Facts and general Principles, remote from their own Times, without daring to hint a Parallel, or make the smallest Application.

SUCH is *their* State; while We, with Joy, may view our native Isle, the happy Instance of the Connexion between *Liberty* and *Learning*. We find our Language masculine and noble; of vast Extent, and capable of greater Variety of *Stile* and *Character* than any modern Tongue. We see our Arts improving, our Sciences advancing, Life understood, and the whole animated with a *Spirit* so generous and free, as gives the truest Proof of the Happiness of our Constitution.

FOR-

FORGIVE me, My Lord, if a Thought so pleasant, and which You have so great a hand in making such, has drawn me from a melancholy Subject. One cannot, without Compassion, think of a poor Poet writing under the Terror of the Inquisition. He knows not but such a Verse may give umbrage to a Right Reverend Father *Inquisitor*; another to a Reverend Father *Prior Inspector*; this Simile may startle the Father *Deputy Revisor*, and that Allusion seem dangerous to the *Vicar* himself.

No WONDER if the frightened Author, haunted with such *sable Spectres* instead of *Muses*, is delivered of a deformed Production. Their Ghostly Appearance must damp every liberal Thought. The Mind dares not exert itself, but *crouches* under the Panick of a *Censure*, backed with the Secular Arm to enforce it. And can we expect any Grace or Spirit in a Work that is conceived and fashioned in such *piteous* Circumstances? No surely; nor in a little time any Works at all: For the *Fathers* generally obtain their End; and in a Nation where they are once entrusted with the Power to effect it, in a little time so order Matters, *that scarce any one writes but themselves* <sup>c</sup>. But these

<sup>c</sup> A Book in *Spain* must pass through six Courts, before it is published. I. It is examined by the *Examinador Synodal* of the Archbishoprick, commissioned by the *Vicario*. II. It goes to the Recorder of the Kingdom, where it is to be published, *Chronista de Castilla, Arragon, Valencia, &c.* III. If approved by them, it is licensed by the *Vicario* himself, attested by a *Notario*. IV. The Privilege must be had from his *Majesty*; and a *Secretary* countersigns.

Sect. 5. these things have been the Subject of many a Treatise: I only mention them, to point out the *Reason* of the Antipathy between them and the sublimer Kinds of Writing. To expatiate upon the baneful Influences of Tyranny, wou'd be very unnecessary, when a Man living under the best-regulated Government is too much moulded to its *Manners*, ever to excel in that original and unlimited Draught of Mankind, *Epic-Poetry*.

IN opposition to these Opinions, it may be advanced by such as are acquainted with the Progress and Periods of Literature, "That the *Interval* between the high Liberty and Enslavement of a State, has been observed to shew the World some noble Productions." The *Fact* is unquestionable; and to discover the Causes of it, we need only consider the *Steps* by which a Government falls from its Rights, to be at the mercy of a *single Person*.

IN general, this Disaster is laid to the door of *Corruption*; and very justly: *Ambition* and *Luxury* seldom fail, when they have attained their full Growth, to throw a State into Convulsions, and make it ripe for a Master. They dispose Men to *give* and *take*, upon certain Considerations, which by degrees grow *weighty* enough

signs. V. After it is printed, it goes to the *Corrector General* for the *Magestad*, who compares it with the licensed Copy, lest any thing be inserted or altered. And, VI. The Lords of the *Council* tax it at so much a Sheet. In *Portugal*, a Book has seven Reviews to pass before Publication. I have smiled at some of their Title-Pages, bearing for the greater Security of the Buyer, *Com todas as licenças necessarias*.

enough to affect the Publick: But at the same Sect. 5.  
time, there is no Season on Earth when Men  
are so thoroughly known. When the Offers are  
tempting, and Bribes run high<sup>d</sup>, it is then that  
Men discover what they are worth, or for what  
they will fairly bargain and sell themselves. The  
Man of real Virtue appears with double Lustre  
after the Refusal; and he who has withstood  
one Temptation, when his *Foible* is found out,  
and rightly applied to, gives way upon the se-  
cond, and fixes his *Price*. Mankind in this  
respect are like certain *Indian Feathers*; They  
do not shew to advantage in *one* Light only;  
but the Disorder and Dangers frequent at such  
Junctures, set all their Passions a going, and  
turn them into every Shape they are capable  
of: And these Attitudes, when well observed,  
and justly copied, give us the excellent Pieces  
above-mentioned.

BESIDES, the Times of such Struggles have  
a kind of *Liberty* peculiar to themselves: They  
raise a free and active Spirit, which over-spreads  
the Country: Every Man finds himself on such  
occasions

<sup>d</sup> Biduo, per unum servum, & eum ex gladiatorio ludo, con-  
fecit totum negotium: Accersivit ad se, promisit, intercessit,  
dedit. Jam verò, O Dii boni, Rem perditam! etiam *Noctes cer-*  
*tarum Mulierum*, atque Adolescentulorum nobilium *Introductiones*,  
nonnullis Judicibus pro mercedis cumulo fuerunt. *Cicero* writing  
to *Atticus* the History of *Clodius's* Acquittal by the assistance of  
*Crassus*. Lib. i. Ep. xiii.

*Curio's* Bribe to change Sides, and betray his Country, was *Cen-*  
*ties* H-S, or 80,729 l. 3 s. 4 d. He wanted this and five times  
more to free him of Incumbrances; for he had a Debt of *Sex-*  
*centies* H-S. 484,375 l.

F

Sect. 5. occasions his own Master, and that he *may be* whatever he can *make* himself: He knows not how high he may rise, and is unawed by *Laws*, which are then of no Force. He finds his own *Weight*, tries his own Strength, and if there is any hidden Worth, or curbed Mettle in him, certainly shews and gives it vent. Accordingly we see, that the Genius's produced at these Times, give great Proofs of *Reach* and *Capacity*, especially in politick Managements and civil Affairs, in the largest Sense<sup>c</sup>. The abstract *Sciences* are the Product of *Leisure* and *Quiet*<sup>f</sup>; but those that have respect to *Man*, and take their aim from the human Heart, are best learned in Employment and Agitation.

IT WAS when *Greece* was ill-settled, when Violence prevailed in many Places, amidst the Shock and Confusion of the wandering Tribes, that *Homer* produced his immortal Poem. And it was when *Italy* was torn in pieces, when the little States were leagued against each other; in a word, in the Heat of the Struggle and Bloodshed of the *Guelfe* and *Ghibelline* Parties, that *Dante* withdrew from his Country, and made the strongest Draught of Men and their Passions,

<sup>c</sup> *Thucydides*, *Aristotle*, and *Demosthenes* among the *Greeks*, and *Cicero*, *Virgil*, and *Horace* among the *Romans*, were Witnesses to Civil Wars, or Attempts made upon the Publick Liberty. Some of them surviv'd it, and some fell in its Defence.

<sup>f</sup> Καὶ πρῶτον ἐυρήθουν (αἱ Ἐπεὶμαί) τέτοις τοῖς τόποις ὑπερ-  
ἐχέλασαν διὰ πρὸς Ἀιγυπτίαν, αἱ μαθηματικαὶ πρῶτον τέχναι  
σωθέντων: ἐκεῖ γὰρ ἠρέμῃ χολαζόν τὸ τ' ἱερῶν ἔθνος.

Δεσφ. μὴ τὰ φυσικ. α. τὸ μαζόν.

Passions, that stands in the Records of modern Sect. 5. Poetry. The Author of the *Eneid* lived in a Time of Disorder and publick Ruin: He saw the Mistress of the World become twice a Prey to lawless Power; her Constitution destroyed, and Prices set upon the Heads of her bravest Sons for opposing a Tyranny.

AND still, *My Lord*, it was when unhappy Britain was plunged in all the Calamities of Civil Rage, that our high-spirited Poem took its birth. It is true, the *Plan of Paradise Lost*, has little to do with our present Manners; It treats of a sublimer Theme, and refuses the Measure of Human Actions: Yet it every where bears some Analogy to the Affairs of Mankind; and the Author (who had viewed the Progress of our Misery) has embellished it with all the proper Images his Travelling, Learning, and Experience could afford him.

BUT AS few of the Changes which Letters have undergone, escape your Lordship's notice, it will probably be asked; " Since a polished Language, and the Deference paid to an absolute Court, are incompatible with the nobler kinds of Poetry, how came the new Comedy to excel the old, which had all liberty of Language and Manners, while the other grew up under the Influence of Luxury, and the Awe of the Macedonian Power?"

A learned and sententious Writer will not allow this to be true: " The Old Comedy,

Sect. 5. “ according to him, was employed in the Re-  
 formation of *Manners*, in recommending  
 “ *Virtue*, and pointing out the *Abuses* of the  
 “ State; whereas the New was contented to  
 “ trifle with Punks and Pandars; the *old Cbuff*,  
 “ the *Davus*, or Knave of the Family, and  
 “ his young *Master*: The Scene, he says, is  
 “ always at *Athens*, and all the Pother is some  
 “ little jilting Story, or knavish Prank; pro-  
 “ posing only some trifling *Mirth* or silly *Pas-*  
 “ *time!*”

BUT ADMITTING the Supposition;—the different Nature of the Writing accounts for it. Nothing can be more opposite than the Style, the Language, the Manners of *Comedy* to *Epic*: The fittest for the one seem the most improper for the other; and the most uncomick Character on Earth is that of a Great and Generous Man. It is indeed true, that in such a thorough *Democracy* as *Athens*, the Limits of *Comedy* and *Tragedy* cou’d not be well ascertained, or kept asunder. *Tragedy* being a Representation of the *high* Characters in Life, and *Comedy* of the *lower*, they were in reality jumbled together in this State, where the vilest and meanest Creature might speak as scurrilously of the Person and Conduct of the first Citizens, as his Education and

§ Pinxit & Dêmon (ΔΗΜΟΝ) Atheniensium, Argumento quoque ingenioso. Volebat namque varium, iracundum, injustum, inconstantem; eundem exorabilem, clementem, misericordem, excelsum, gloriosum, humilem, ferocem, fugacemque, & omnia pariter ostendere.

Plinius, de Parrasio, Lib. xxxv. § 10.

and Temper cou'd prompt him. *Here* lay the *Sect. 5.*  
 Strength of the *old* Comedy, which cou'd not  
 subſiſt but in ſuch a State; and which no doubt  
 muſt have the Preference, if immoderate Laugh-  
 ter, if Liberty to talk at random, and banter the  
 higheſt Dignities, and beſt Men of the Nation,  
 be advantageous to that kind of Writing. But  
 if that *Liberty* was often abuſed, and if the  
*Drama* is capable of a nobler Turn, and of  
 giving a more refined Pleaſure; if more *Truth*  
 can be brought into the Manners, and *Men* and  
 their *Natures* more generally repreſented<sup>h</sup>, in  
 that caſe it muſt give way to the *new*.

I MUST however own, that while the high  
*Democracy* prevailed at *Athens*, and the Com-  
 monalty were poſſeſſed of that uncontrouled  
 Power which *Pericles* put in their hands, and  
*Cleon* exerciſed, during that time, *Ariſtophanes*  
 and his Fellows had *Originals* to draw from;  
 and in that reſpect their Wit and Writings, which  
 appear to us *theatrical* and *false*, are *natural* and  
*true*. But that wild licentious Government was  
 no ſooner check'd by Fears from abroad, (which  
 always produce Regulations at home) than the  
 ΚΑΛΟΙ ΚΑΤΑΘΟΙ, the Men of Capacity and  
 Worth, began to diſtinguiſh themſelves and ap-  
 pear eminent; A *Secretion* was made; Manners  
 were formed, and Characters obſerved and valued.

F 3

HERE

<sup>h</sup> I Poeti Comici, per ſarci accorti de gli Andamenti del mondo,  
 piacevolmente, Nozze, Feſte, Conviti, Roſſianeſmi Putaneſmi,  
 Ladronexxi, Truſſe, Menzogne, Amori & Odii, tali appunto ſu per  
 le Scene rappreſentano, quali ſolete fare & ſofferire voi Huomini.

Speron. Speroni. della Uſura,

Sect. 5. *HERE* was the Rise of the *new* Comedy; *Ribaldry* was banished, and *Menander* wrote. That is, at a Season when *Liberty* was not lost, but the Excrescencies of it lopp'd off; when the Humour of that witty People was not quashed, but regulated: So true it is, "*That every kind*  
 " of Writing, but especially the *Poetic*, depends  
 " upon the Manners of the Age when it is pro-  
 " duced." The best *Poets* copy from *Nature*, and give it us such as they find it. When once they lose sight of this great Original, they write false, be their natural Talents ever so great. Let *Torquato Tasso* witness the Truth of this, and the rapid *Ariosto*; each endowed with a fertile Genius, and a happy Expression; but who quitting *Life*, betook themselves to aerial Beings and *Utopian* Characters, and filled their Works with *Charms* and *Visions*, the modern Supplements of the *Marvellous* and *Sublime*.



S E C T.



## S E C T. VI.

**W**HEN I reflect upon this way of rea- Sect. 6.  
 soning, from the Influence that publick  
*Manners* have upon Writing, I make no doubt  
 but the Question will recur; Since it is abso-  
 lutely the *Conjuncture*, and *Manners* of the  
*Times*, that produce Poets, “ How comes it to  
 “ pass that we have but *one Homer*? Cou’d a  
 “ Space of two or three hundred Years, when  
“ Greece,

Sect. 6. “Greece, and the Coast of *Asia*, was in a proper Temperament for such Formations, bring forth but *one*?”

THE Answer is obvious; That tho’ it be absolutely necessary, yet it is not the *only Condition*: There are many required besides; too many to be here enumerated: there is an universal and elevated *Genius*; a *Quality* so rare, that an excellent Author of our Nation seems to think, “That of all the Numbers of Mankind, that live within the Compass of a thousand Years, for one Man that is born capable of making a *great Poet*, there may be a thousand born capable of making as great Generals, or Ministers of State, as the most renowned in Story.” But though this were exaggerated, there are many subsequent Circumstances of Life, many Advantages of Education, and Opportunities of knowing Mankind in general, and seeing particular Subjects fit for Poesy, which can hardly meet in one and the same Person.

TO INSTANCE in one Particular, from which we may judge of the Import of the rest: *Much Travelling*, and wide *personal Observation*, has been the Lot of the greatest *Epic Poets*. In this way of Life they had frequent Opportunities to acquaint themselves with the *Originals* of their *Draughts* and *Fictions*, whose great *Excellency*, whether material or moral,

• Sir William Temple, Miscell. Part. ii. Essay 4. POETRY.

moral, is their *Likeness* to *Nature* and *Truth*. Sect. 6. But this happens to few Men, especially of a Poetical Turn: They are commonly none of the healthiest People, and too delicate to endure the Hardships, or face the Dangers that are inevitable in long Voyages. And yet, with all these Chances, the Period I have mentioned, when the *Manners*, the *Religion* and *Language* of *Greece* were at their proper Pitch for Poetry; to that Period, I say, the World stands indebted for *Linus*, and *Orpheus*, for *Olympus*, *Musæus*, and *Amphion*; Men who are handed down to us as the Masters of Verse, by the greatest of their Successors <sup>b</sup>. Their Songs, it is true, are long since perished; but the wise and peaceful *Hesiod*, part of whose Compositions hath reached us, and commands our Admiration, owes his *Birth* to the same Period.

NOR CAN there be a greater Proof of the Power that *Manners*, and the *Publick Character* have over Poetry, than the surprising Resemblance of the oldest Writings. Two things cannot be liker one another, than the *old Oracles*, the *Fragments* of *Orpheus* so called, and the *ancient Hymns*, are to *Hesiod's* and *Homer's* Verses. Not to say in general, that they have the same Turn; but the same Epithets of *Gods* and *Men*, the same *Sentiments* and *Allusions*, the same *Cadence* and *Structure*; nay, sometimes the

<sup>b</sup> Musæum ante omnes — Æneid. vi. Horat. Ode 11. Lib. iii. & de Arte Poetica.

Sect. 6. the very same *Expressions* and *Phrases* are to be met with in them all. Numberless are the Συμπτώματα, or *Coincidencies* observed by the Criticks; and in short, the Collusion of their Metaphor and Imagery is so palpable, that many have attributed the *Effects* of their being formed upon the same Models, their Writing from the same Originals, and in the same plain Dialect, to downright Copying or Plagiarism.

BUT there is no need to go so far: The Causes assigned are sufficient to produce all this Likeness; if we remember too, that they commonly make Writers exercise themselves upon the same Subjects, which is also a part of their Influence. A certain kind of Science is peculiar to every Age, and a particular way of treating it. They are both the Effect of the *Conjuncture* so often mentioned. And while I am upon this Subject, I cannot pass over *one* Consequence, which has been long a Problem among the Learned. It is elegantly proposed by a *Roman*<sup>c</sup>, who, if his Honesty had been equal to his Understanding, might have stood in the first rank of their *Historians*.

“ THO’ I have little room for it, says he,  
 “ yet I cannot help mentioning a thing which  
 “ I have often revolved in my Mind, and cannot  
 “ satisfy my self about the Cause of it:  
 “ For is it not exceeding strange, that the  
 “ great

<sup>c</sup> C. Vellei Paterc. Hist. Rom. Lib. i. in fine.

“ *great Masters* in every Profession and Science, Sect. 6.  
 “ always appear in the same *Period of Time*,  
 “ and are of the same Cast and Model?—  
 “ One Age, and that at no great distance of  
 “ Years, produced *Eschylus*, *Sophocles*, and  
 “ *Euripides*, Men of a divine Genius, who  
 “ carried Tragedy to its height. In another,  
 “ the *old Comedy* flourished under *Eupolis*, *Cra-*  
 “ *tinus*, and *Aristophanes*; and the *new* was  
 “ both invented and brought to perfection by  
 “ *Menander* and his Contemporaries, *Diphilus*  
 “ and *Philemon*, without leaving hopes of Imitation.

“ IN LIKE manner, the *Philosophical Sages*  
 “ of the *Socratic School*, how short a while  
 “ did they continue after *Plato* and *Aristotle’s*  
 “ Death? As to *Oratory*, who can be said to  
 “ have excelled in it before *Isocrates*, or after the  
 “ second Descent of his Scholars? They came  
 “ all so close together, that no one great Man  
 “ can be seen at any distance of Time from  
 “ another.” Then the Historian proceeds to  
 shew, that the same thing had happened among  
 the *Romans*; and, with great reason, extends  
 his Observation not only to the sublimer Sciences,  
 but also to *Grammarians*, *Painters*, *Statu-*  
*aries*, *Sculptors*, *Founders*, and to all the *subser-*  
*vient Arts*. The same Event might be shewn  
 to have fallen out in any Nation, where *Learn-*  
*ing* ever flourished, and whose *History* is known.

WON-

**Sect. 6.** WONDERFUL, *My Lord*, have been the  
 ~~~~~ Conjectures about this puzzling Appearance ;  
 and many a curious Speculation has been employed to solve it^d: It has been doubted,
 “ Whether any Influence of *Stars*^e, any
 “ Power of *Planets*, or kindly *Aspect* of the
 “ Heavenly Bodies^f, might not at times reach
 “ our Globe, and impregnate some favourite
 “ Race with a celestial Spirit.” Supernatural Conceptions, and miraculous & Nursings, have been contrived as a *Salvo* for our Belief, when the *Hero* or *Sage* achieves things which we fancy above the Reach of *Men*. But our Court-Historian understands better ; and though he talks a little strangely in the End,

* See *Discours Physique sur les Influences des Astres* ; where the Planetary Powers are reduced to *Des Cartes*’ Principles, and accounted for by the *Materia Subtilis*. 12^{mo} Paris, chez Coignard.

“ Les Astres, & principalement les Signes & les Planetes font (après Dieu) la seconde Cause des Mœurs. Le Poete marque la Force qu’elles ont sur la Complexion des Hommes, quand, &c.—Voilà comment Virgile fait l’Horoscope de l’Empire Romain, en sa naissance.

P. Bossu du Poeme Epique Liv. iv.

~~~~~ *Distat enim, quæ*

*Sydera te excipiant, modo primos incipientem*

*Edere Vagitus, & adhuc a Matre rubentem.*

*Ventidius quid enim ? Quid Tullius ? Anne aliud quàm*

*Sydes, & occulti miranda Potentia fati ?* Juvenal.

“ *Hercules*, *Alexander*, and *Scipio* \*, were said to be in reality *Jupiter*’s Sons, tho’ they passed for *Amphitryon*’s, *Philip*’s, and *Pub. Scipio*’s. *Demaratus* belonged to the Hero *Astrobacus* † : and *Orpheus*, *Homer*, and *Plato*, according to ancient Tradition, had only Mothers of the Human Race. *Pindar* was fed with Honey by the Bees themselves: *Achilles* was nursed with the Fat of Lions, and Marrow of Deer ; and the Founders of *Rome* were suckled by a Wolf, tho’ the Founder of the *Persian* Empire had only a Bitch to perform that Duty for him ‡.

\* *Livii Hist. Lib. xxvi.*

† *Herodot. Erato.*

‡ *Jusip. Lib. i.*

End<sup>h</sup>, yet he seems to lay the Stress of the Sect. 6. matter upon a surer Bottom. The way he accounts for it is by *Emulation*, which certainly contributes to the Perfection of every *Art* and *Science*; and was strong among the  $\Lambda\omicron\iota\alpha\omicron\iota$ , or *Bards*, whose appearing in a Cluster gave rise to the Question<sup>i</sup>: But this Principle is far from giving compleat Satisfaction, which indeed *Velleius* does not affirm.

I WILL not repeat what has been formerly said; for I make no doubt of being prevented, and that your Lordship has already made the Application. It is the *different Periods* or Steps, naturally succeeding in the *Progression of Manners*, that can only account for the Succession of Wit and Literature.

I HAVE marked out those of *Greece* in the History of the Language<sup>k</sup>; they correspond with admirable Niceness to the successive Sets of *Poets*, *Orators*, and *Philosophers* enumerated by the *Roman Historian*. For they are settled and uniform Causes, and never fail to work their Effect, unless when external Violence binds their Operation.

IN

■ Naturæque quod summo studio petium est, ascendit in summum, difficilisque in perfecto mora est, naturaliterque, quod procedere non potest, recedit.

Velle. P. Hist. R. Lib. i.

<sup>i</sup> In *Hesiod's* Days, who, if not contemporary, lived at no great Distance of Times from *Homer*, a Poet, or  $\Lambda\omicron\iota\alpha\omicron\iota$ , was as common a Calling as a Potter or a Joiner, and as liable to Emulation and Envy.

Καὶ Κεραμὴς Κεραμῇ κοτεῖ, καὶ Τέκτωνι Τέκτωνι :

Καὶ Πτωχὸς Πτωχῷ φθονεῖ, καὶ  $\Lambda\omicron\iota\alpha\omicron\iota$   $\Lambda\omicron\iota\alpha\omicron\iota$  :

<sup>h</sup> Hesiod. Erg. καὶ ἡμερ.

<sup>k</sup> See Page 44, 45, and 46.

Sect. 6. IN THE early Ages of the Grecian State, the wild and barbarous Inhabitants wanted the Assistance of the Muses to soften and tame them. They stood in need of being impressed with an Awe of superior and irresistible Powers, and a liking to *social* Life. They wanted a *Mythology* to lead them by *Fear* and *Dread* (the only Holds to be taken of a rude Multitude) into a Feeling of *natural Causes*, and their *Influence* upon our Lives and Actions. The *Wise* and *Good* among the Ancients saw this Necessity, and supplied it: The oldest of the inspired Train were the

*Pii Vates, & Phæbo digna locuti*<sup>1</sup>:

They had *Religion* for their Theme, and the *Service* of Mankind for the End of their Song. How unlike in this to some late *Authors* of our own Growth! who, I hardly know for *what* End, have written against the *Religion* of their Country; and without pretending to substitute any thing better, or more practicable, in its place, wou'd deprive us of our happy Establishment, meerly, as it wou'd seem, for the Pleasure of pulling down, and doing Mischief.

BUT THE first Men of Science in Greece, better instructed in Human Nature, and knowing the Advantages of national Rites, wrote in

<sup>1</sup> Virgil *Æneid*. vi. It was for this reason that *Aristotle* calls them, and the early Philosophers, *πρώτοι θεολογούμενοι*, the first who spoke of the Nature of God.

<sup>2</sup> *Ἄριστοι. Μὴ δὲ τὸ Φυσικὸν*. See Pag. 85, 86.

a different Strain: The Formation of *Things*, Sect. 6. the Birth of the *Gods*, their Properties and Exploits, first informed their Numbers: Next were celebrated the *Heroes*, who had extirpated *Tyrants*, destroyed *Monsters*, and subdued *Robbers*. They sung the Flood of *Deucalion*, and Reparation of *Mankind*; the Wars of the *Centaur*s, and the Fate of the *Giants*.

*Et sævos Lapithas, & nimium Mero  
Hylæum, domitosque Herculeâ manu  
Telluris Juvenes; unde Periculum  
Fulgens contremuit Domus  
Saturni veteris.*—<sup>m</sup>

THESE, My Lord, were their Subjects: They are some of the ΒΡΟΤΩΝ ΘΕΑΚΤΗΡΙΑ, as *Penelope* calls them<sup>n</sup>; some of the

ΕΡΓ' ΑΝΔΡΩΝ ΤΕ ΘΕΩΝ ΤΕ, ΤΑΤΕ ΚΑΕΙΟΤΕΙ ΑΟΙΔΟΙ.

*Doings of Gods and Men, which Poets use  
To celebrate.*—<sup>o</sup>

They are as old as our Knowledge reaches in the *Grecian* Antiquity, and the ΑΟΙΔΟΙ or *Bards* who made and sung them, are among the earliest Characters.

THIS APPEARS from the Accounts given of them by *Homer* himself: particularly when he

<sup>m</sup> Horat. Carm. Lib. ii. Od. 12.

<sup>n</sup> Songs to sooth Mankind. Οδυσσ. α.

<sup>o</sup> Ibid.

Sect. 6. he relates, how the greatest Prince of the confederate *Greeks* put his beautiful Wife under the Tuition of a *Bard*; and takes care to let us know, that the *Lady* was inaccessible, until that faithful Guardian was removed. *Many* of them lived contemporary with *Homer* : No Prince's Court seems to have been without one or more of them; and they resorted to the great Feasts and high Solemnities all over *Greece*, to assist at the Sacrifices, and entertain the People. We know some of their Names, who tuned their Lyres to the foregoing Subjects; but their Songs are lost, and with them many a *Strain* of true *Poetry* and *Imitation*.



**SECT.**



## S E C T. VII.

**H**ITHERTO we have viewed *Homer's* Sect. 7. *publick* Advantages, and have found that they afforded him the fittest *Manners* for Poetical Compositions, and the noblest *Language* to express them. We have viewed these first in their *own Beauties*, and then tried them both by the *Foils* of their Contraries, and *Strength* of their Consequences; and have found them to be genuine and true. His *Personal Good-fortune*

G is

Sect. 7. is now before us; I mean, “What effect, his  
 “ private *Education*, his *Way of Life*, and *Suc-*  
 “ *cess* in it, must have upon him as a *Poet*.”

THE TRADITION concerning his Educa-  
 tion is very lame. *Plutarch* having related his  
 Mother's Adventures about the time of his Birth,  
 passes over the first part of his Life in silence.  
 But if the Relation of it ascribed to *Herodotus*  
 be true, he was educated in the only way that  
 Learning was to be had at that time. *Letters*  
 were then but little known, and it seems strange,  
 that in such a Place as *Smyrna*, where, according  
 to the cruel Practice of these Ages, the *Lydians*  
 had been just expelled by another Tribe, there  
 should be any Person who understood or taught  
 them.

BUT THE low Circumstances of *Homer's*  
 Family carried him and his Mother to *Phe-*  
*mius's* House, and left him his Successor in the  
 School. I take *Phemius* to have been one of the  
 ΑΟΙΔΟΙ, or *Bards*, who might, when at home,  
 instruct Youth in Letters: For I suppose Learn-  
 ing was not then common enough to make a  
 Profession by itself. If there was any Know-  
 ledge in the Country, it must be in such a  
 Man's hands <sup>a</sup>. And *this* is indeed the im-  
 portant

α Τὸν δὲ ΦΗΜΙΟΝ, ἢ παλαιὰ ἱστορία, διδάσκαλον γενέσθαι λέ-  
 γει τὸ Ποιητῆ, ἀπὸ τοῦ σφῶν, καὶ μέσσις κατόχον — φιλόσοφον  
 καὶ ὁ Φήμιος, καὶ αὐτὸς ΑΟΙΔΟΣ.

Ἐν τῇ αὐτῇ ᾠδῇ. Ὁδῶς.

He is said to have written a Poem, ΝΟΣΤΟΝ ᾧ ἀπὸ Τροίας  
 μετ' Ἀγαμέμνονα ἀνακομισθέντι.

Ἡρακλ. παρὰ Πλάτωνα. περὶ Μουσικῆς.

portant part of the Question, *What Learning* Sect. 7.  
*was then in Being, and what kind of Knowledge*  
*it was possible, in that Age, to acquire?*

ONE OF the most learned and laborious of the *Roman* Writers, after great Searches into Antiquity, has left it doubtful *when* or *where* Poetry was first produced: But adds, "It is  
 "certain there were Poems before the *Trojan*  
 "War <sup>b</sup>." As this was the *form* in which *Learning* first appeared in *Greece*, it wou'd have been highly entertaining to have known the Opinion of that great Scholar concerning these early Productions; not only *what* they were; but whether the Poems still extant in his Days, were the genuine Works of the Authors whose Names they bore? For it was the Practice of the ancient Poets, and particularly the *Epic* or *Rhapsodists*, to conceal their *Names*, which indeed the Nature of their Work did not invite them to mention. We have a convincing Proof of this in the ΚΤΗΡΙΑ ΕΠΗ, a Poem of the Wars of *Cyprus*, believed by People in After-Times, to be the Work of no less a Man than *Homer* himself. It appears that this Opinion was still entertained in the Days of *Herodotus*, who confutes it by comparing a Passage in that *Poem*, with another in the *Iliad* <sup>c</sup>. For want of such a Guide to point out the *Species* of

G 2

Learning

<sup>b</sup> De Poëmatum Origine magna quæstio est: ante Trojanum Bellum probantur fuisse. *Plinii Hist. Nat. Lib. vii. Cap. lvi.*

<sup>c</sup> Herodot. Euterpe, Lib. ii.

Sect. 7. Learning that prevailed in *Homer's* Time, we must try to find out the *Rise* of the National Opinions of his Countrymen ; because in order to judge *what kind* of Knowledge they, or any People were addicted to, the first Step must be, *To search for it at the Fountain.*

WHILE the *Policies* of *Greece* were yet but forming, *Affyria*, *Phœnicia*, and *Egypt* were mighty Kingdoms, flourishing under regular Governments, and happy in the Richness of their Soil, and their Methods of improving it. In a course of Years, the long Peace they enjoyed, and the *Arts* which such Times produce, having brought a great part of the Administration into the hands of the *Sacred Order*, they took all possible Methods to keep up their *Authority*, and aimed at nothing more than the raising their Reputation for Wisdom and Knowledge. *This* render'd them first envious of their *Discoveries*, and then at pains to find out Methods, “ How to transmit them to “ their *Descendants*, without imparting them “ to the *Vulgar*.” Here was the Origin of *Allegory* and *Parable* ; and the Foundation of the received Saying among the Ancients, Ἀλληγορεῖν ὄρημα τῶ Ἀιγυπτίων. *To allegorize is an Egyptian Invention.*

THE Sense I would put upon this Maxim is, Since it is natural to all Nations to employ Allusions, and speak in Similitudes, the *Egyptian* Priests have built upon it, settled the Tropes

Tropes and Metaphors, and improved it into Sect. 7. an *Art*. Nor did they stop here; but, as a second *Wrapper*, and a Remedy against the growing Knowledge of the *Country*, they invented, or borrow'd a *new Character* for writing these Allegories. They called it *ΙΕΡΑ ΓΡΑΜΜΑΤΑ*, or *Holy Letters*, because they must be known by none but the Priests, nor used by them but in *divine Matters*.

YOUR LORDSHIP will remember that *Danaus*<sup>d</sup> the *Egyptian*, *Cadmus* the *Phœnician*, of *Egyptian* Extract, and the *Phrygian Pelops*, were the first Planters, or Improvers of *Greece*. But besides the deep Impression of *Asiatic* and *Egyptian* Manners, which these Founders of Cities and Kingdoms must give their new Subjects<sup>e</sup>, it is agreed on all hands, that the first *Sages* among the *Greeks* drew their Science from these Countries, and their *Theology* in particular from *Egypt*<sup>f</sup>.

IT IS TRUE, there was as yet no *Separation* of *Wisdom*: The Philosopher and the Divine, the Legislator and the Poet, were all united in the same Person<sup>g</sup>. Such was *Orpheus*,

G 3

and

<sup>d</sup> 'ΑΙ ΔΑΝΑΟΥ θυγατέρες ἦσαν, αἱ τὴν τελευταίαν ταύτην (τὴν θεομοφορίαν δὴ μὴ ἴσθαι) ἔξ 'Αιγύπτου ἔξαγαγόναι, καὶ διδάξασαι τὰς Πελασγικὰς γυναῖκας. *Herodot.* *Εὐτέρπη*.

<sup>e</sup> 'Αλλὰ μὲν (Μυδοποίται) ἐπὶ Μάγροις μένοντες (to wit in *Affryria* or *Babylon*) ἄλλαι δὲ παρὰ Φρυγίαν, καὶ ἡδὴ παρὰ 'Αιγυπτίους, &c. *φορτί*. Περὶ τῆς περὶ διδασκάλων Μυθῶν. *Cap.* 17.

<sup>f</sup> Σχολῶν δὲ καὶ πάντα τὰ ὀνόματα τῶν διῶν ἔξ 'Αιγύπτου ἐλήλυθε εἰς τὴν Ἑλλάδα. *Herodot.* *Εὐτέρπη*.

<sup>g</sup> See Page 99.

Sect. 7. and his Scholar *Musæus*; *Onomacritus* too, and *Thales*<sup>b</sup>; and in general, all the ancient *Law-givers* employed the *Muses* to dispense their divine Instructions, and recommend their *Morals*<sup>i</sup>.

THE great Men who came after them, and were bred in this ancient School of *Religion* and *Politicks*, finding the Governments of *Greece* already settled, kept to *Philosophy*; as *Democritus*, *Pythagoras*, and the *Milesian Thales*: These, besides their Travels into *Egypt*, wander'd over the greatest part of the *East*. *Democritus*<sup>k</sup> and *Thales* falling in Times of less disguise, plainly published their Opinions: But *Orpheus*, *Musæus*, *Onomacritus*, and even *Pythagoras* himself, drank deep of the close reserved Manner of their Masters. They taught in Allegory, and affected a *Mysticism* in their commonest Actions.

PYTHAGORAS, tho' he lived latest, seems to have principally aimed at establishing a Sect, or rather a Semblance of a *Common-wealth*; which made him take particular ways to form his Disciples, and raise the Admiration of Men: And indeed with them all, *Silence* and *Superstition* made a necessary Part of their Institutions.

But

<sup>b</sup> ΘΑΛΗΣ, Μελοποιὸς ἀνὴρ, καὶ νομοθετικός. Strabo, Lib. x. *Lycurgus*, they say, in his Travels found *Thales* in *Crete*, and sent him to *Lacedemon*.

<sup>i</sup> Πρώτηρον μὲν ἐν ποιήμασι ἔξεφερον οἱ φιλόσοφοι τὰ δόγματα, καὶ τὰς λόγους, ὥστε ΟΡΦΕΥΣ καὶ ΗΣΙΟΔΟΣ.

Πλάτων. χ. περὶ Πυθ. καὶ Ε. Ε.

<sup>k</sup> *Pythagoras* & *Democritus*—ambo, peragratis *Perfidis*, *Æthiopia*, *Arabia*, *Ægyptique* *Magis*. Plin. Lib. xxv. cap. ii.

But happily for Greece, though they cou'd wrap Sect. 7.  
up their Doctrines in *Fable*, they had not an *unknown* Character to write in ; so that their Precepts and Opinions came to appear, when their Verses were published, and their Manner known.

*LINUS* is said to have written, in the old *Pelasgic* Letters, the *Expedition* of the first *Bacchus*; and to have left Relations of other Transactions of the fabulous Ages<sup>l</sup>. He wrote of the *Generation of the World* and *Rise of Things*, the common Foundation of the *Egyptian*, and thence of the *Grecian Theology*. As he is reckoned the Parent of their Poetry, so in the *Egyptian* Records, kept by their Priests, he stands at the Head of the Worthies who came to that Country in quest of Knowledge<sup>m</sup>. *Laertius*<sup>n</sup> has preserved the first Line of his Poem of the Creation,

Ἦν πρὶν χεῖρον ἔτεον, ἐν ᾧ ἄμυρ πάντ' ἐπιδύμει.

It contains an Idea of the ancient *Chaos*, or that primigenial State of Nature, when the Elements lay blended together, and Confusion and Darkness exercised an uncontrouled Dominion. The same Author adds, That *Anaxagoras* was thought to have taken occasion from thence to advance his celebrated *Position*,

G 4

“ That

<sup>l</sup> Diodorus Sicul. Biblioth. Lib. iii.

<sup>m</sup> Ibid.

<sup>n</sup> In Proœmiô.

Sect. 7. "That originally, all things lay jumbled together in one jarring and disorderly Mass, but that a *Mind* came and put them in order."

COEVAL with *Linus* was *ANTHES* of *Anthedon*<sup>p</sup>, a Town in *Bæotia*. He wrote *Hymns*<sup>q</sup>, celebrating the Gods; that is, the Powers and Productions of *Nature*; whose stronger Aspects, and striking Sensations, seem to have been the Origin of *Rapture* and *Verse*. Feasts and Sacrifices would help forward the Transport, and are finely fitted to this Situation of the human Mind. *Horace* makes the Beginning of the *Roman Satire* to have been at the Harvest-home of the old *Italians*, when they sacrificed to the *Earth*, and poured out Milk to the Genius of the Woods<sup>r</sup>; and the very Invention of *Heroic Measure* is ascribed to a *Female*, *PHEMONOE*, the first Priestess of *Apollo*<sup>s</sup>.

\* *PAMPHO*, a Native of *Attica*, and Disciple of *Linus*, first sung of the *Graces*, with  
out

<sup>o</sup> Copied by *Virgil*,

Principio, Cælum ac Terras, Camposque liquentes

Lucentemque Globum Lunæ, Titaniaque Astra

SPIRITUS intus alit: totamque infusa per Artus

MENS agitat Molem.—

*Æneid*, Lib. vi.

<sup>p</sup> *Pausanias*, *Bæot.* Lib. ix.

<sup>q</sup> *Plutarch.* De Musicâ.

<sup>r</sup> TELLUREM Porco, SILVANUM Lacte piabant;  
Floribus & VINO GENIUM, memorem brevis Ævi.

HORAT. Ep. I. Lib. ii. ad AUGUSTUM.

<sup>s</sup> Ἐξαμετρῶν κατὰρξαι λέγεται τῆς ΦΗΜΟΝΟΗΣ γυνὸς Περ-  
σῆς Ἀπόλλωνος. Εὐσεβ. Περὶ τοῦ περὶ Ὀμηροῦ.

And *Strabo*, πρῶτῳ δὲ ΦΗΜΟΝΟΗΝ φασὶ γενέσθαι Πυθίαν.  
Lib. ix.

<sup>t</sup> *Pausanias* *Bæot.*

out defining their Number, or giving their Sect. 7. Names. He bewailed his Master's Death in a *Dirge* called ΟΙΤΟΔΙΝΟΣ: He sung the *Rape of Proserpine* by the Infernal God, and wrote Hymns to *Jupiter, Diana, and Ceres*. *Philostratus* says, that *Homer* copied the *Hymn to Jupiter*, and changed it much for the better <sup>u</sup>.

BUT ORPHEUS, that Great Name in Poetry, has eclipsed the Fame of all the rest: He likewise is said to have been one of *Linus'* Scholars; tho' *Plutarch* expressly affirms, that he imitated no Man in his Poetry or Musick, but was himself an *Original* <sup>w</sup>. It is however certain, that he made the same Voyage as his supposed *Master* had done, into *Egypt*; where he staid long, and was let into the Secrets of their Philosophy and Religion.

AT HIS Return he did greater Services to his Country; or rather to the People among whom he chose to live, for he is thought to have been originally from *Thrace*. His Actions are themselves involved in *Allegory*, and related in the same kind of Fable as he was wont to employ about his *Gods and Heroes*. Whether he left any thing of his own in *Writing*, is to me a great Doubt. I find no reason to conclude

<sup>u</sup> *Pampho* had said, Ζεῦ κόσῃς, μέγιστε θεῶν, ἐιλημώμε κόπρην,  
Μηλαίη τε, καὶ ἱππίην, καὶ ἡμιονέην.

Instead of which, with more dignity *Homer* has turned it,

Ζεῦ κόσῃς, μέγιστε, κελαινόφει, αἰδέει ναιέει.  
Φίλος ἑσσι. Ἑρμῆϊ κῶν.

<sup>w</sup> Ὁ δὲ Ὀρφεὺς οὐδένα φαίνεται μεμιμημένον. Περὶ Μουσικῆς.

Sect. 7. clude he did not. But the Fame of his Knowledge was so high, that we have from *Suidas* <sup>z</sup>, the *Titles* of sixteen or seventeen Poems written under his Name, chiefly by the *Pythagoreans*, who embraced his Doctrine; and from others, we may reckon up twice the number. They are *philosophical*, *prophetical*, and *religious*; and were believed to contain his real Opinions and the native Strain of his Verse.

HE BEGUN his Song with ancient *Chaos*, its Transformations and Changes, and continued it through the various Steps of *Creation*: The Offspring of *Saturn*, or *Time*, the *Æther*, *Love*, and *Night*; the Birth and Progeny of the *Giants*; and ended in the Formation of *Man*. He directed these his mystical Lessons to raise an Awe of the *Gods* in the Breasts of his Hearers, that he might restrain them from Barbarity and Bloodshed, and charm them into Humanity and Social Manners <sup>z</sup>. *Aristophanes*, when he wou'd give the Sum of his Services, says,

ὍΡΦΕΥΣ

<sup>z</sup> In *Orpheo*.

Ἦε sung, Ἀρχαίς μὲν πρῶτα ΧΑΟΤΣ ἀμέγαρον ἀνάγκη,  
καὶ ΚΡΟΝΟΝ, ὃς τ' ἐλόχευσεν ἀπειρεσίοις ὄφ' ὀλκας  
Αἰθερα, καὶ διφυῇ φειομένη κωδρὸν ἘΡΩΤΑ,  
ΝΥΚΤΟΣ ἀειγνήτης Πατὴρ κλυτὸν ὅν ῥα ΦΑΝΗΤΑ  
Ὅπλοπτερι καλέουσι βροτοί, πρῶτ' ὃν ἐφάνθη.  
ΒΡΙΜΟΤΣ τ' ἐυδυνάτωι γονάς ἢ δ' ἔργ' αἰδολα  
ΓΙΓΑΝΤΩΝ, οἱ λυγρὸν αὖτ' Οὐρανὸν ἐσάξαντο  
Σπέρμα γυνῆς τὸ πρῶτον, ὅθεν γέν' ὕψι γίνοντο  
ΘΝΗΤΩΝ, οἱ κατὰ γαῖαν ἀπίετον αἰὲν ἔασι.

ὍΡΦΕΥΣ Ἀρρηναντ.

<sup>z</sup> Horat. ad Pison.

ὈΡΦΕΥΣ μὴ γὰρ πλετάς εἰ' ἡμῶν κατέδειξε, Sect. 7.  
φόνων τ' ἀπέχεσθαι.

Orpheus our Prayers prescrib'd, and holy Rites,  
And Abstinence from Murder a.—

As HIS Name for many Ages was the first in Greece for Sanctity and Wisdom, his Doctrines, if they were not by himself committed to Writing, must be current by Tradition. The Prince of the Philosophers quotes two Lines from his *Theogony* without insinuating any Suspicion of their not being genuine <sup>b</sup>; as *Aristotle*, the grand Critic, does both from him <sup>c</sup>, and from his Successor <sup>d</sup>. Nay, so late as the Reign of *Augustus Cæsar*, *Diodorus the Sicilian* mentions the *Poem of Orpheus* as a Piece then held in great Admiration, both for the Matter it contained, and the particular Harmony of its Composition <sup>e</sup>. And truly I cannot doubt, but that the Writings which passed under his Name, whether written by *Musæus* or *Onomacritus*, contained his genuine Dogma's <sup>f</sup>.

MUSÆUS was *Orpheus'* famed Scholar, or perhaps his Son. *Virgil* speaks of him as the

<sup>a</sup> ΒΑΤΡΑΧ.

<sup>b</sup> ΟΚΕΑΝΟΣ πρῶτος καλλιρρόος ἦρξ, ἡμεῖς γάρ μοι,

ὅς ῥα κασιγνήτην ὁμομήτερά τῆδ' οὐ πύειν. κεῖται.

<sup>c</sup> Ἀεῖσι. Οἰκονομικῶν α.

<sup>d</sup> Φησὶ γὰρ καὶ Μουσικὸς εἶναι, — ΒΡΟΤΟΓΕΣ ἩΑΙΣΤΟΝ

ΑΕΙΔΕΙΝ. Ἀεῖσι. Πολιτ. θ.

<sup>e</sup> Καὶ γὰρ Πόδημα συνέταξε τὸ δαυμαζούμενον καὶ κατὰ τὴν ὁδὸν ἐμμελέει διαφέρειν.

<sup>f</sup> They were called the ΟΡΦΙΚΑ ΕΠΗ' ἐν τοῖς Ὀρφικοῖς χαλυμβύοις ἐπιστ, says *Aristotle*, καὶ ψυχῆς α.

Sect. 7. the greatest of *Poets*. He seems to have meddled less in the governing or reforming Manners than his Master; deterred perhaps by the unhappy End of the *Theological Hero*. Yet he composed *Prophecies* and *Hymns*, and wrote *sacred Instructions* which he addressed to his Son. He prescribed *Purifications* and *Atonements*, sung the Wars of the *Titans*, and left something upon *Astronomy*. But his great Work, and what brought most Honour in those days, was a *Theogony* or History of the *Creation*<sup>a</sup>. *Pausanias* is of opinion, that an *Hymn to Ceres* is the only genuine Remain of this philosophical Poet<sup>b</sup>. He had a Son and a Daughter, *Eumolpus* and *Helene*, both touched from *Helicon*. The Son wrote of the *Mysteries of Ceres* and Rites of *Bacchus*, and the Lady is reported to have sung the *Trojan War*<sup>c</sup>.

CONTEMPORARY with these was *SYAGRUS*, whose Character is still more confined to the Province of a Poet. <sup>k</sup> *Eliau* says, that he too sung of the War at *Troy*, and was “the first who gave a Loose to his Muse upon that noble Subject.” *D. Laertius* calls him *SAGARIS*, and brings him down to *Homer's* own

<sup>a</sup> *Diog. Laertius* in Proem: Where he gives a Principle of *Museus' Philosophy*.


<sup>b</sup> Ἐξ ἧδος τὰ πάντα γίνεσθαι, καὶ εἰς τὸ αὐτὸν ἀναλύεσθαι.

<sup>c</sup> *Atticis & Messeniis*.

<sup>d</sup> *Herbæstio* apud *Photium* CODICE CXG. *Suidas* in *Eumolpo*.

<sup>e</sup> Ὅτι ΣΥΑΓΡΟΣ πρὶν ἐγένετο Ποιητὴς μετ' Ὀρφέα καὶ Μουσαῖον, ὃς λέγεται τὸν ΤΡΩΙΚΟΝ ΠΟΛΕΜΟΝ πρῶτον ᾄδειν; μετὰ τὸν ἄνθρωπον ὑποδείσειας λαβὼν, καὶ ἐπιπολιμύνας ταύτης.

<sup>f</sup> *Αἰλίου. Ποιητῶν. Ἰσοκ. βιβλ. ιδ'. κεφ. α'.*

own Days; whose Rival and Enemy he says *Sect. 7.* he was while alive, as *Xenophanes* proved after  he was dead <sup>1</sup>.

WE CAN tell with more certainty, that *Amythaon's* Son, the prophetick *MELAMPUS*, brought the Mysteries of *Proserpine* from *Egypt* into *Greece*. He taught them the Story of the *Titans*, and according to *Diodorus*, τὸ σύνολον, τὴν ὅλην τὰ παθὲν τῶν θεῶν ἱστορίαν, "The whole History of the Transactions and "Disasters of the Gods <sup>m</sup>." He is celebrated by *Homer* himself, who without all doubt was acquainted with his *Mythology* <sup>n</sup>.

ABOUT the Age of *Linus* came *OLEN* from *Lycia* <sup>o</sup>, and composed the first Hymns that were sung in *Delos* at their Solemnities, which were among the oldest in *Greece* <sup>p</sup>. *Homer* himself frequented these Feasts, to celebrate the fair Offspring of *Latona*, and sing to the *Ionians* that repaired to *Delos* in vast Numbers

<sup>1</sup> In *Proemio*, And in *Xenophanes' Life*, γίγεται δὲ καὶ ἐν ἑλερίαις, καὶ ἰάμβοις καὶ ἑσιόδοτος καὶ Ὀμηρος, ἐπισκώπων αὐτῶν τὰ πρὸς θεῶν εἰρημόδια.

<sup>m</sup> *Diodor. Biblioth. Lib. i.*

<sup>n</sup> Ὀδυσ. Παύσ. λ. and again, Παύσ. ο.

<sup>o</sup> Οὐτὸ δὲ ὁ Ὀδυσσεὺς καὶ τὰς ἄλλας τὰς παλαιὰς ὕμνους ἐποίησε ἐν Λυκίᾳ ἐλθὼν τὰς αἰδομένους ἐν Δήλῳ.

*Herodot. Μελοποιὴν βίβ. δ.*

<sup>p</sup> Δύκιος δὲ ὁ Ὀδυσσεὺς καὶ τὰς ὕμνους τὰς ἀρχαιοτάτας ἐποίησεν Ἑλλήσι.

*Παυσαν. Βοιωτ.*

*Plutarch* upon the Authority of *Anticles* and *Istrus*, two ancient Authors, says, that the Statue of *Apollo* in *Delos* had a Bow in one Hand, and with the other supported the three *Graces*, who held each an Instrument of Musick; one a *Lyre*, another a *Flute*, and the third a *Syrinx*, or *Pipe*. As to the Antiquity of it, they said, οὕτω δὲ πάλαιον ἐστὶ τὸ ἀνδριάντα τῆτο, ὥστε τὰς ἐργασασθῆναι αὐτὸ, ἢ καὶ Ἡρακλῆα μετέπων φασὶν εἶναι. Περὶ Μουσικῆς.

Sect. 7. bers upon these Occasions. He glories in being *ἡαίστοος ἀοιδῶν*, the sweetest of the *Singers* that came there <sup>q</sup>.

*THYMOETES*, *Laomedon's* Grandson, and *Orpheus's* Cotemporary, is recorded as the greatest of the early *Travellers*. Besides the Countries then known, to wit *Asia* and *Egypt*, which he visited, he is said to have passed thro' *Africk* to the *Western* Region: There he saw the Island in which the ancient Inhabitants affirm that *Bacchus* was nursed; and having learned from the *Nysæans*, the Exploits of the *God*, at his Return he composed in the old Dialect, and wrote in the old Letters, the Piece called *the Phrygian Poems* <sup>r</sup>.

IT WAS indeed from the lesser *Asia* that the *Greeks* had their Regular *Musick*. The Fortifier of *Thebes*, the famous *Amphion*, is called the *Inventer of Musick*, I suppose in *Greece*: He is allowed the Honour of first framing a *Lyre* <sup>s</sup>, and certainly employed both his Melody and persuasive Strains, to induce the wild Inhabitants to wall their Town, and live orderly: But with what Propriety he is called the Inventer of the *Lydian Measure*, I hardly understand <sup>t</sup>.

THE

<sup>q</sup> See below, Page 109.

<sup>r</sup> Diodor. Biblioth. Lib. iii.

<sup>s</sup> *Plato*, speaking of the Invention of *Arts*, says, τὰ μὲν ΔΑΙΔΑΛΩ κτίσασαν ἡ γέγονε τὰ δὲ ΟΡΦΕΙ, τὰ δὲ ΠΑΛΑΜΗΔΕΙ; τὰ δὲ πρὸς Μουσικῇ ΜΑΡΣΥΑ καὶ ΟΔΥΜΠΩ, πρὸς αὐτῇ δὲ ΑΜΦΙΟΝΙ. Νομῶν γ.

<sup>t</sup> *Musicam invenit Amphion; Fistulam & Monaulum (MONATADON) Pan Mercurii; obliquam Tibiam Midas in Phrygiâ;*

THE *Phrygian MARSYAS* <sup>u</sup> claims the *Sect. 7.*  
Invention of the *Double Flute*, and of the *Mea-*  
*sure* that bears the Name of his Country. He  
was in high esteem with the Ancients, and  
seems to have been but too sensible of his Vein  
and Accomplishments, as appears from the Story  
of his Contest with *Apollo*. Some believe the  
Foundation of that Fable to have been the fatal  
End of the Musician, who went mad, and threw  
himself into the *River* that bears his Name <sup>w</sup>.

HIS SCHOLAR, *OLYMPUS*, shares with  
him the Glory of the Invention of the *Phry-*  
*gian Measure* <sup>x</sup>, and pretends to be the first him-  
self, who sung a *Nænia* or funeral Song. He  
is said on the Death of *Python*, αὐλῆσαι ἐπι-  
κθαινον Ἀυδί, “To have play’d a funeral  
“Tune upon the Flute in the *Lydian Strain* <sup>y</sup>.”  
His Compositions are selected by *Aristotle* as the  
most rapturous, and the aptest to inspire Pas-  
sion and Enthusiasm <sup>z</sup> into the Minds of the  
Hearers.

giâ; geminas Tibias *Marsyas* in eâdem gente; *Lydios* *Modu-*  
*los*, *Amphion*; *Dorios*, *Thamyras* *Thrax*; *Phrygios*, *Marsyas*  
*Phryx*: *Citharam*, *Amphion*; ut alii *Orpheus*; ut alii *Linus*;  
septem *Chordis* additis *Terpander*; octavam *Simonides* addidit;  
nonam *Timotheus*. *Citharâ* sine voce, cecinit *Thamyras* primus,  
cum Cantu, *Amphion*; ut alii *Linus*. *Citharœdica* *Carmina* com-  
posuit *Terpander*; cum Tibiis canere voce, *Troezenius Darda-*  
*nus* instituit. *Plinii Histor. Nat. Lib. vii. § 56.*

<sup>u</sup> *Suidas* in *Μαρσύας*.

<sup>w</sup> *Xenophon*. Ἀναξασ. βιβλ. α.

<sup>x</sup> Νόμοι δὲ ΟΔΥΜΠΟΥ καὶ ΜΑΡΣΥΟΥ Φρύγιοι καὶ Λύ-  
δοι; καὶ Ὀλύμπυ Ἐπὺμβιοι. Πολυδεύκ. Ὀνομαστικόν.

<sup>y</sup> Πάταρχ. περὶ Μουσικῆς. He says there were two of that Name.

<sup>z</sup> Ὀλύμπυ μετὰ, ὁμολογουμένως ποιεῖ τὰς ψυχὰς ἐνθουσιαστικὰς.  
Πολιπκ. δ. And a little afterwards, speaking of the different  
Harmonies and their Effects, he says, Ἐνθουσιαστικὸς δὲ ἡ καὶ ποιεῖ  
ἡ φρυγική (ἁρμονία); So that *Olympus* has been the Author.

**Sect. 7. Hearers.** And he hath the Testimony of the knowing *Plutarch*, of having greatly advanced his Art, by introducing some kinds of Musick 'till then unknown to the World, and of being the Prince and Inventer of the beautiful *Grecian* Manner <sup>a</sup>.

THE MUSES Lover in more Senses than one<sup>b</sup>, the *Thracian* *THAMYRAS* first played upon a Lyre without singing. This he did to show the Variety of his Genius, for at the same time he composed *Hymns* <sup>c</sup>, the pious Exercise of the ancient Poets. He likewise sung the Wars of the *Titans* <sup>d</sup>, and wrote a Poem of three thousand Verses upon the great Foundation of their Religion and Morals, the ΚΟΣΜΟΓΟΝΙΑ, or *Generation of the World*, or the ΘΕΟΓΟΝΙΑ, which is an equivalent Expression <sup>e</sup>.

THE *Træzenians* <sup>f</sup> boast an Epic Poet, *OROE BANTIUS* by Name, who wrote before *Homer*, I cannot tell upon what Subject: But *MELESANDER* the *Milesian*, sung the Battle of the *Lapithæ* and the *Centaur*s <sup>g</sup>, which

<sup>a</sup> Φάσεται δὲ Ὀλυμπῷ αὐξήσας Μουσικὴν, πρὸ ἀγγένητον τὴ καὶ αἰνουμενον ὑπὲρ τῷ ἑμπροσθεν ἑστασάμενον, καὶ ἀρχηγὸς γενέσθαι ἢ Ἑλληνικῆς καὶ ἑστέρας Μουσικῆς. Πλάτωνα. ibid.

<sup>b</sup> See the Catalogue *Iliad*. β and the Article of the *Pylans* under *Nestor*, where *Homer* mentions *Thamyris*; as also *Eustathius*' Notes.

<sup>c</sup> Πλάτων. Νόμων η.

<sup>d</sup> Πλάτων. περὶ Μουσικῆς.

<sup>e</sup> Suidas in *Thamyre*.

<sup>f</sup> Ὅτι ἦν ΟΡΟΙΒΑΝΤΙΟΥ τῷ Τραζηνίῳ ἔστι περὶ Ὀμήρου, ὡς φασὶ οἱ Τραζηνιοὶ λόγοι. Καὶ ἡ Φρύγῃ δὲ ΔΑΡΗΤΑ, ἡ Φρυγίαν Ἰλιάδα ἐπὶ καὶ νῦν ἀποσωζομένην διδοῖ, περὶ Ὀμήρου καὶ πύτον γενέσθαι λέγουσι. — Αἰλιαν. Ποικιλ. ἱστορ. βιβ. ια. κεφ. ζ.

<sup>g</sup> Μελίσσανδρος ὁ Μιλήσιος, ΔΑΠΙΘΩΝ καὶ ΚΕΝΤΑΥΡΩΝ Μάχην ἔγραψεν. Ibid.

which seems to have been an Action of great Sect. 7. Fame in the early Ages, and to have afforded much Exercise to the young Muses of Greece.

THE WISE *PALÆPHATUS* <sup>h</sup> is said to be a Son of *Hermes*, and not long after the celebrated *Phemonœ*. There have been some great Men since of the Name; but this admired Ancient sung the Generation of *Apollo* and *Diana*, and the Contest of *Minerva* and *Neptune*. He wrote a Poem upon *Latona's Locks*, (ΑΗΤΟΥΣ ΠΛΟΚΑΜΟΝ) and another of an uncommon nature, "The Voice and Speech of *Venus* and *Love* <sup>i</sup>." He likewise composed a ΚΟΣΜΟΠΟΙΙΑ, or History of the Creation of the World, in five thousand Verses.

THESE are some of the Men in whose hands the ancient *Mythology* and *Poetry* grew together. When I review them, I think it happy that *Hesiod's* noble Work has reached our Times. We should scarcely know else what to make of so many ΘΕΟΓΟΝΙΑ's, ΚΟΣΜΟΠΟΙΙΑ's and ΚΟΣΜΟΓΟΝΙΑ's as we have enumerated: But from it we know, that the *Birth of the Gods*, the *Rise of Things*, and the *Creation of the World* are but reciprocal Terms, and in the ancient Stile stand for just the same thing. They were the common Theme of the first *Poets* and *Lawgivers*, (the earliest Philosophers)

<sup>h</sup> Suidas in ΠαλαίφατΘ.

<sup>i</sup> Φόνας ἡ λόγους Ἀφροδίτης ἡ ἜρωτΘ. Id. ibid.

Sect. 7. Iosophers) who by their several Improvements and Additions enabled *Hesiod* and *Homer*, their Successors, to give their Theology a *Body*, and reduce it to a Standard, that flourished while *Greece* was a free Country, and lasted some time after their Liberty was gone.

AND NOW I would willingly spare your Lordship the trouble of hearing any more concerning the Books that might be in *Phemius's* or his Scholar's Library, was there not a Presumption, "That these Writings I have named, are *later* than our Poet:" And of this Opinion is that great Historian, and Antiquary of *Greece*, *HERODOTUS the Halicarnassian*. As for the *Gods*, says he, "Whence each  
 " of them was descended, or whether they  
 " were always in being, or under what Shape  
 " or Form they were, the *Greeks* knew nothing 'till very lately. *Hesiod* and *Homer*  
 " were, I believe, about four hundred Years  
 " older than myself, and no more: And these  
 " are the Men who made a *Theogony* for the  
 " *Greeks*; who gave the *Gods* their Appellations, defined their Qualities, appointed their  
 " Honours, and described their Forms. As  
 " for the Poets who are said to have lived before these Men, *I am of Opinion they came*  
 " *after them* <sup>k</sup>." So far the Historian; who no doubt means *Linus*, *Orpheus*, and their Scholars, by the Poets he does not name,

WHAT

<sup>k</sup> 'ΕΥΡΙΣΤΗ. β. 6. 6.

WHAT HE says of *Hesiod* and *Homer*, must Sect. 7. be true in one or other of these respects; That either they brought their *entire System* immediately from *Egypt*, and published it in *Greece*, 'till then ignorant of Religion and Rites: Or that, without other assistance than their own Wits, they *contrived* it wholly themselves, But they are both equally incredible.

WHOEVER knows any thing of the *Nature* of that kind of Writing, needs make but one Reflection, to be convinced that a *THEOGONY* is a Piece of *deep Learning*, and vast Labour. "It is a *System of the Universe*, digested and wrought into an *Allegory*: It is a Composition, made up of infinite Parts, each of which has been a *Discovery* by itself, and delivered as a *Mystery* to the initiated<sup>1</sup>:" The contriving and putting them together has been a Work of some Ages, and is a conjunct Effort of *Politicks* and *Philosophy*.

NEITHER, on the other hand, were *Hesiod* and *Homer* the *first* who learned Religion in *Egypt*, and brought it over Sea to *Greece*. A small Acquaintance with their Writings will convince any Man of Taste that they wrote from *Life*; and describe the Exercise of a Worship long since established in their Country. An hundred Passages in both Authors make it abundantly plain, that the *Greeks* knew the

H 2

Names

<sup>1</sup> Γνώσιαι ἀθανάτων τε θεῶν θυγατρὶν τ' ἀνδράσιν.  
ΣΥΣΤΑΣΙΝ, ἥ τε ἔκαστα διέρχεται, ἥ τε κελεύει.  
ΠΥΘΑΓΟΡΟΥ Χρυσ., τ. 1. 10.

Sect. 7. Names and Natures of their Gods, had Sacrifices and Ceremonies; Temples, Priests, Prayers, and Songs, long before either *Hesiod* or *Homer* were born.

BUT it is to no purpose to use other Arguments than this noble Historian's own Words. In the beginning of the same Book, speaking of the Origin of the Word OCEAN<sup>m</sup>, he says, Ὅμηρον δὲ, ἢ τίνα τὸ πρότερον γενομένων Ποιητῶν, δοκίω τὸ ὄνομα εὐρόντα, ἐς τὴν Ποίησιν ἐσενείχεσθαι. “*Homer*, I believe, or some of

“the Poets *who lived before him*, having invented the Word, inserted it into their Poetry.” Or if we should be so indulgent as to allow, that he spoke *negligently* in this place, and according to the vulgar Opinion; how shall we reconcile it, when he tells us expressly that *Melampus*, a Man placed by *Homer*<sup>n</sup> himself three Generations before the *Trojan War*,

“first taught the *Greeks* the Name and Sacrifices of *Bacchus*<sup>o</sup>? That the Rites about Funerals called *Orphic* and *Bacchic*, were really and originally *Egyptian*? And in general, that the *Egyptians* were the first of Mankind who used Solemnities, made Processions, and appointed Initiations; and that, ὡς αὖ τοῦτων Ἕλληες μεμαθήσασιν, *from them the Grecians learned to do the same?*”


FOR

<sup>m</sup> It seems to be a *Punick* or *Phœnician* Word (Og,) which signifies a *Boundary*; because the Sea is the *Limit* of the Land. This perhaps is the Reason why *Homer* calls the River *Nile*, the OCEAN, Ὠκεανὸς τε ῥοῶς. — See Pag. 137. n.

<sup>n</sup> Ὀδυσ. Παυσ. O.

<sup>o</sup> Εὐτέρπη. βιβ. C.

<sup>p</sup> Ibid.

FOR is it not an easy Conclusion, that if Sect. 7. Funeral Rites, Sacrifices, and the Name of  *Bacchus* be found in *Homer*; and the Historian tells us, that *Melampus* and *Orpheus* first brought them from *Egypt*, and taught them the *Greeks*; Is it not easy, I say, to conclude, "That this great Author, having his Fancy "full of the Antiquity of the *Egyptian* Rites, "in opposition to the upstart Religion of "Greece, has fallen unawares into an Incon- "sistency, when he says, that *Homer* and *He- "fiod* were the Men who made a Theogony "for the *Greeks*, and first informed them of "the Names and Natures of their Divinities?"

It remains then, that these Fathers of our Poetry, had themselves, if not Patterns to work by, as seems to have been *Hesiod's* case <sup>q</sup>, at least plenty of Materials to work upon; which cou'd be no other than the Doctrines, whether traditional or in Writing, of the Men I have just now mentioned <sup>r</sup>.

AND THUS we find an Answer to the Question, What *Learning* was then in Being; and

H 3

what

<sup>q</sup> Ἀλλὰ σὺ μὲρ Ἡσίοδου τελειότερον τὸν ἂν ἢ ὁ ἑξήγησις γένοιτο, (speaking of the Nature of *Saturn*) τὰ μὲρ πνα, ὡς εἶμαι, παρὰ τῶν ἈΡΧΑΙΟΤΑΤΩΝ αὐτῷ παρεληφότες, τὰ δὲ μυθικώτερά αὐτῷ περιέεινται. ὅ τ' ἐρῶ καὶ πλεῖστα θεολογίας διεφθάρη.

ΦΟΡΝΟΥΤ. Περὶ τῶν παρεξιδιδυμένων Μύθων. κεφ. ιζ.

<sup>r</sup> — Fuit hæc sapientia quondam,

Publica privatis fecernere, sacra profanis;

Concubitu prohibere vago, dare jura maritis,

Oppida moliri, leges incidere ligno:

Sic honor & nomen divinis Vatribus, atque

Carminibus venit. POST hos insignis Homerus, &c.

Horat. ad Pisones.

**Sect. 7.** *what kind of Knowledge it was possible in Homer's days to acquire? It was wholly fabulous and allegorical.* "The Powers of Nature, and  
 " Human Passions were the Subject; and they  
 " described their various Effects with some  
 " Analogy and Resemblance to *Human Actions*.  
 " They began with the *Rise* of Things, their  
 " Vicissitudes and Transformations, defined  
 " their Nature and Influence; and, in their  
 " metaphorical Stile, gave to each a *Person*, a  
 " *Speech*, and *Method of Operation*, conforma-  
 " ble to their fancied *Qualities*." This they  
 called a *History of the Birth of the Gods*; of the  
*Heaven*, to wit, the *Earth*, *Air*, and *Sea*; of  
 the *Sun*, *Moon*, and Divisions of the *Stars*; of  
 the *Rivers*, *Woods*, *Rocks*, *Fountains*, and the  
 other constituent Parts of the Universe<sup>1</sup>. They  
 related their Loves and Hatreds; their Marri-  
 ages, Disasters, Seditions, and Wars; or in other  
 Terms, the *Struggles* of their opposite Natures,  
 and the *Concord* arising from their *Equilibrium*:

*Quid velit, aut possit, Rerum Concordia discors.*

SUCH was the Science of the early Ancients;  
 Nor is there any other kind of Learning to be  
 met

<sup>1</sup> Sic deinde effatus, frondenti Tempora ramo  
 Implicat, & Geniumque loci, primamque Deorum  
 TELLUREM, NYMPHASQUE, & adhuc ignota precatur  
 Flumina; tum NOCTEM, Noctisque orientia SIGNA,  
 Idæumque JOVEM, Phrygiamque ex ordine MATREM  
 Invocat, & duplicis Cæloque Ereboque Parentis.

VIRGIL. *Æneid.* VII

met with in *Homer* : I mean such Learning as Sect. 7. we acquire by Books and Masters ; for what Knowledge he picked up as a *Traveller*, is of another kind, and falls in more properly to be considered in another place.





## S E C T. VIII.

Sect. 8. **B**UT HERE, begging your *Lordship's* pardon, I must be permitted to think of my own good Fortune in addressing this Enquiry as I have done : Whoever has a Diffidence of his own Opinions, naturally seeks for a wiser Man than himself, with whom to communicate them : And if he is conscious of any singular Humour, or Inclination to judge with a *few* against the Multitude ; to laugh perhaps at what they

they highly esteem, and esteem what they think contemptible, he must then find either one of the same Sentiments with himself, or, if he should be mistaken, one of that Candour and Knowledge of Mankind, as will make Allowances, and bear with the Infirmities of his weaker Friend. In this case, *My Lord*, I find myself bound to give fair Warning of the Forbearance I shall want; since I am upon the matter about to assert, “*That Homer’s being born poor, and living a wandering indigent Bard, was, in relation to his Poetry, the greatest Happiness that cou’d befall him.*”

WE HAVE already seen some of his Obligations to his Poverty. It put him in the *only Road of Life* in which Learning was then to be acquired; with the peculiar advantage of living in the House with his Master, in the double Relation of a Scholar and a Son. Had he been the Child of a rich Father, or of one who cou’d have barely supported him, or even taught him his own Trade, he had never gone to *Pbemi*us, to be doubly instructed in Philosophy and Poetry, which at that time, as has been already observed, were not *separate Studies*. The same Necessity made him glad to be his *Successor*, and teach his School after his death; an Exercise, if not too long continued, of the highest Tendency to strengthen the Mind and correct the Fancy. But the grand *Good-fortune*.

Sect. 8. *fortune* that *Homer's* Poverty procured him was this, "That it forced him to take up, and  
 "continue in the Profession of an  $\alpha\omicron\iota\delta\omicron\varsigma$ ,  
 "or *Strolling Bard*."

TO COMPREHEND the full Extent of this Happiness, We must remember, that this is a *Grecian* Character, which took its rise in that Country, and was formed upon no borrowed Model. The Poetry and Allegory of the *Egyptians*, was, like every thing else that cou'd influence their Manners, bounded and prescribed by Law \*. *Diodorus* tells us, that *Men* were forbidden the Practice of Musick, as tending to effeminate their Minds: And indeed the Attention both of this, and of the *Persian* and *Babylonish* Governments seems to have been more turned to their *History* and *Records*, or to *Astronomy* and *Numbers*, than the Encouragement of the *Muses*.

BUT IN *Greece*, where Nature was obstructed in none of her Operations; and no Rule or Prescription gave a check to Rapture and Enthusiasm, there soon arose a Set of Men, who distinguished themselves by *Harmony* and *Verse*. The wonderful Tales which they told, and the Melody with which they accompanied them, made them the Delight of these simple Ages; and their Knowledge of Things both *natural* and *divine*, gave them a great Ascendant over the Spirit and Belief of their Cotemporaries.

THO'

\* See Page 146. in the Notes.

THO' WE had no remaining Testimonies Sect. 8.  
of the Honours paid to this Profession by the Ancients, we might safely conclude from its *Nature* and *Functions*, that it would meet with universal Approbation. A Man who has it in his power to charm our Ears, entertain our Fancies, and instruct us in the History of our Ancestors; who informs his wond'ring Audience of the secret Composition, and hidden Harmony of the *Universe*, of the Order of the *Seasons*, and Observation of *Days*, such a Man cannot miss of Esteem and Attention <sup>b</sup>: But if he adds a *Sanction* to his Doctrine and Art; if he pretends "That he is under the  
" Direction of the *Gods*; that he describes  
" their *Natures*, announces their *Names*, and  
" *Decrees*; that he does this by their immediate Orders, and then leads the way himself in the new Devotion;" he must needs become the Object of their Admiration and Reverence.

THAT

<sup>b</sup> On the old Altar of PAN, says Sannazaro, *Pendeano due grandi Tavole di Faggio, scritte di ruficane lettere, lequali contenevano le antiche Leggi, e gli Ammaestramenti della Vita pastorale. Nell' una eran notati tutti i Di dell' Anno, i Mutamenti delle stagioni e la inequalità della notte e del giorno; insieme i Pronostici delle Tempeste, e quali giorni son della Luna fortunati, e quali infelici alle Opere de' Mortali; e che ciascuno in ciascuna hora dovesse fuggire o seguitare per non offendere le osservabili volontà de' gli Dij. Nell' altra se leggeva qual Governo si convenga alle Pecore; quale dovesse essere la bella forma della Vacca e del Toro, e le età idonee al generare, &c.* And the ancient Priest of the God had perfect Knowledge of *e la Terra, e'l Cielo, e'l Mare; lo infatigabile Sole, la crescente Luna, e tutte le Stelle di che il Cielo si adorna; e così per conseguente, i tempi del arare, del metere, di piantare le Viti e gli Oliivi; di innestare gli Alberi, vestendoli di adottive frondi.*

Sannazaro Arcadia.

Sect. 8. THAT THIS was their Conduct, appears from no weaker Authority than the ingenuous *Pindar's*, the Prince of the *Lyrics*: He lets us know, that the *Homeridæ* (a Family in *Chios*, thought to be descended from our Poet) followed the Occupation of their Founder, and were for the most part, what he calls, *Singers of flowing Verse*: It was, he says, their constant Practice to usher in their Song with a *Prayer to Jupiter*: A Custom of a very devout Appearance, and which they observed so strictly, as to hand it down in a religious kind of *Tradition*, to the Poets of after-times. *Piety* was indeed the chief part of a *Bard's* Profession; and some of their Worthies, such as *Eumolpus*, *Melampus*, and *Epimenides*, are reported to have done as great *Feats* in this Capacity, as the *Law-givers* did in theirs.

IN OTHER respects, we find the Testimony of the oldest Poets used by the later Writers as the *Great Masters* of Science: They are quoted as the Fountains of History, the Judges of Politicks, and Parents of Philosophy. We have a noble Instance of this in *Hecataeus* the *Milesian*, whose Knowledge and Capacity fairly distinguished him in the grand Assembly of the *Ionians* <sup>d</sup>. The Question in agitation was of no less Importance, than “ Whether  
“ they

<sup>c</sup> Ὅθεν περ καὶ Ὀμνεῖσθαι,

ῥαπτῶν ἐπέων τὰ πολλὰ Ἀοιδῶν,

<sup>d</sup> Ἀρχόνται ΔΙΟΞ ἐν παροίμῳ. — Πινδάρου Νεμ. Ἐιδὸς β.

<sup>e</sup> Herodotus, Τερψιχώρα.

“ they should continue in their Obedience, or Sect. 8,  
 “ rebel against the *Great King?*” So they called the *Persian* Monarch. *Hecataeus* dissuaded the War; and produced a thing ’till then rarely seen, *A Map of the Persian Dominions*, and from it made a Computation of their Power: But like a Master of the Argument, if, on the other hand, they were resolved to try the Fortune of War, he gave them good Advice, and pointed out the *only Method* of carrying it on. They neglected both Parts of his Counsel, and were ruined in the Issue.

IT IS TRUE *Hecataeus* lived some time after *Homer*: But we find the Character the same in his Writings both for Sanctity and Science. An ΑΟΙΔΟΣ or *Bard*, according to him, must know ΠΟΛΛΑ ΘΕΑΚΤΗΡΙΑ, *many soothing Tales*; their Subject must be ΕΡΓΑ ΑΝΔΡΩΝ ΤΕ ΘΕΩΝ ΤΕ, *The Deeds of Gods and of Men*; and their Occupation is

ΘΕΟΙΣΙ ΤΕ, ΚΑΙ ΑΝΘΡΩΠΟΙΣΙ ΑΕΙΔΕΙΝ.

*To Mortals and Immortals both to sing.*

THAT *Homer* himself was one of the Number, is what I can find no reason to doubt. It was the concurring Opinion, and constant Tradition of all Antiquity *that He was so*: And the Place where he makes the most immediate mention of himself in his own Writings, declares him to be an ΑΟΙΔΟΣ, and the *foremost* of the Profession. I touched upon the  
 Passage

Sect. 8. Passage before, which is wonderfully wrought, and of vast Simplicity. It is addressed to *Lactona*, and her prophetick Offspring *Apollo* and *Diana*, whose Feast was held at *Delos*, and was frequented by vast Multitudes of People from *Ionia*, and the adjacent *Islands*, “ Hail, *Heavenly Powers*, says the Bard, whose Praises “ I sing; let me also hope to be remembred “ in the Ages to come: And when any one “ born of the Tribes of Men, comes hither “ a weary Traveller, and enquires †, *Who* is “ the sweetest of the *Singing Men* that resort to your Feasts, and whom *you* most “ delight to hear? Then do you make answer for me; ‡ *It is the blind Man that dwells in Chios*;—*His Songs excel all that can e’er be sung.*”

BUT I must deal fairly upon this point, and own, that this same *Hymn* is said by some to be none of *Homer’s*; but the Composition of one *Cynæthus*; a *Chian* too, and a great Rhapsodist, who has the honour to be the first Man that sung *Homer’s Works* in *Sicily*; and is said to have been the Author of a good many Verses, that pass under the Poet’s Name in the *Iliad* and *Odyssey*. These Poems, they tell you, *Homer* did not commit to Writing himself;

\* — Τίς δ’ ὕμνον ἀνὴρ ἦδ’ ἄνθρωπος ΛΟΙΔΩΝ

Ἐνθάδ’ ἐπὶ πωλεῖται καὶ τὴν τέρπιδ’ ἀνέστη

† Τυφλὸς ἀνὴρ· δικάει δὲ Χῆρ’ ἐνὶ παιπαλοέσῃ

Τῷ πᾶσι μετόπισθε ἀεικνύουσιν Ἀοιδάϊ.

“Ομηρ.” Τίμνος ἐκὶς Ἀπέλλου

himself ; but his Posterity in *Cbios*, and the Sect. 8. *Rhapsodists* who were for ever reciting them, came at last to have them by heart ; and this *Cynæthus*, their Chief, while he preserved *Homer's* Verses, and put them together, did intermix a good many of his own Invention. The Hymn to *Apollo*, in particular, is pointed out as one of his Compositions ; so that we could not draw much from it relating to *Homer*, if there was sufficient Authority to support the Assertion.

BUT THERE is not : All we have for it, is the *Word* of a nameless *Scholiast* of *Pindar's*, who speaks faintly of it himself ; and the Men of that Class, tho' very useful in their way, we all know, have but small Pretensions to great Credit in Facts ; Or if their Testimony was of any weight, the same *Scholiast* has preserved three Lines of *Hesiod's*, which seem to determine the Question 8. They assert, that this, or some such Hymn was of *Homer's* Composition, and that he was wont to make Voyages to *Delos* on the same Errand. There is, however, still better ground to believe it his ; I mean the Authority of the learned and accurate *Thucydides*, who quotes this very Hymn as an original Composition of our Poet's <sup>h</sup>, and whose Judgment is of more weight than a hundred Annotators.

IT

8 'Εν Δήλῳ, τότε πρῶτος ἔγὰ καὶ Ὅμηρος Ἀοιδὸν  
Μέλπομεν, ἐν καρδίᾳ ὕμνοις ῥάψαντες αἰοῖνι.  
Φοῖβον Ἀπόλλωνα χρυσάρεν, ὃν τέκε Διὶ Πῶ.

<sup>h</sup> Lib. i.

Sect. 8. IT WAS necessary to clear so important a Point, because this is the only Piece of *Homer's*, which fixes the Place, if not of his *Birth*, at least of his *Abode*<sup>i</sup>: It shews in what he placed his *Merit*, and how he wished to be talked of among Posterity: It likewise favours the received Opinion of his losing his Sight in the Decline of Life, and leaves no doubt of his Occupation.

THE *Island* CHIOS was no ill-chosen Retreat: It enjoyed the diffusive Benignity of the Climate, in common with the rest of that delicious Coast; but peculiar to itself, it produced the *richest Wine* that *Greece* could boast<sup>k</sup>; and abounded in the other Ingredient of the Pleasures of the Ancients, *the finest Oil*. What made this so necessary, was the use of the *Hot Bath*; an Article in their living they rated so high, as to set it upon a footing with the Joys of *Wine*, and the Charms of the *Fair*: And the *three* together were thought so sweet by the *ancient Men* of Pleasure, that *Life* in their Opinion was not worth keeping without them<sup>l</sup>.

THE

<sup>i</sup> *Aristotle* was of opinion, that *Homer* was a *Chian*.

<sup>k</sup> *Athenæus* Deipnosophist. Lib. xii.

<sup>l</sup> Quo *Chium* pretio cadum? — Horat. Lib. iii. Ode xix.

ΟΙΝΟΝ ΑΡΙΣΤΟΝ Φέρουσι τῷ Ἑλληνικῶν, (Χίος). Στεγὰ βίβλιδ.

<sup>1</sup> BALNEA, VINA, VENVS, CORRUMPVNT CORPORA NOSTRA.

SED VITAM FACIUNT, BALNEA, VINA, VENVS.

*Homer* himself, when he describes a Man newly come out of the Bath, and anointed with Oil, generally adds, that he appeared *taller* and *larger* than before, and was grown *ἑκκαῖλος ἄθανατοισιν* Something like the Immortals.

THE Inhabitants of *Chios*, *Homer's* Com- Sect. 8.  
panions, bore an excellent Character among the  
other Islanders, and particularly proved such  
excellent Seamen, that while the Power of  
*Greece* was but yet in its Infancy, they were  
able to fit out a powerful Fleet, and even formed  
Designs upon the *Sovereignty* of the Seas :  
and some time afterwards, when a superior  
Force attacked them, they shewed great Spirit  
in the Defence of their Liberties <sup>m</sup>. Our  
Poet therefore in this Situation was settled as  
it were in the *middle*, between *Ionia* and *Greece*.  
He had the advantage of going to either when  
he pleased ; and cou'd be easily transported to  
*Delos*, which was just in his Neighbourhood,  
to attend the Feast of his *favourite Divinity*.

IT IS, I think, generally allowed that *Homer*  
took his Characters from *Nature* or *real Life* ;  
and if so, the Picture of the ΑΟΙΔΟΣ is his  
*own*. He does indeed omit no opportunity to  
*do honour* to the Profession, nor even to mention  
it. He has painted every Circumstance of  
it, draws Similies from it, tells its effects upon  
the Hearers, and of all the Wooers who had  
been devouring *Ulysses'* Estate in his absence, he  
spares not one, save *Phemius* the *Bard*, and a  
ΚΗΡΤΞ, or *Publick Servant* <sup>n</sup>.

FEW PEOPLE have conceived a just Opinion  
of this Profession, or entered into its  
*Dignity*. The Reason of which I take to be,

I

That

<sup>m</sup> Strabo Lib. xiv.

<sup>n</sup> Ὀδυσ. Παύδ. χ.

Sect. 8. That we have no modern Character like it :

For I should be unwilling to admit the *Irish* or *Highland Rüners* to a share of the Honour ; tho' their Business, which is to entertain a Company with the Recital of some Adventure, resembles a part of the other. The *Trovadores* or *Troubadours* of *Provence*, the earliest of the Moderns who discovered any Vein for Poetry, have a better Claim °. They sung their Verses to the Harp, or other Instrument they cou'd use, and attained to a just *Cadence* and *Return* of Verse in their *Stanza's* ; but had neither Manners nor Language for great Attempts.

THIS IGNORANCE of an ancient Character has made some ingenious Men, and Admirers of *Homer*, take pains to vindicate him from it, as a mean and contemptible Calling ; or at least to dissemble and slur it over. It was indeed no Life of Wealth or Power, but of great *Ease* and much *Honour*. The ΑΟΙΔΟΙ were welcome to Kings and Courts ; were necessary at Feasts and Sacrifices ; and were highly revered by the People. The *Pheacian Poet* is described

————— ΕΠΙΗΡΟΝ ΑΟΙΔΟΝ  
ΔΗΜΟΔΟΚΟΝ, ΛΑΟΙΣΙ ΤΕΤΙΜΗΜΕΝΟΝ.

————— *valde amabilem Vatem,*  
*Demodocum, Populis honoratum.*

IT

° See *Sperone Speroni*. The Name remains still in *Spain*, as Todos o los mas Cavalleros andantes de la Edad passada, eran grandes *Trobadores* y grandes *Muscos*. Parte I. Lib. iii. de *Don Quixote*.

IT WILL easily be granted, that Men pinch-Sect. 8.  
ed in their *Living*, and forced to have their  
Thoughts ever upon the stretch for Subsistence,  
cannot have room for rapturous Views, and po-  
etick Strains <sup>P</sup>. The same Reason excludes all  
Men of *Business*, who are thoroughly so, from  
the Society of the *Muses* <sup>Q</sup>; not only because  
our Capacities are narrow, but because our  
*Minds* as well as *Bodies*, when once inured  
to a Habit, seldom or never quit their wonted  
*Track*: Or if at any time, by main force, we  
are beaten out of it, yet “ a certain Manner  
“ of thinking and reasoning always recurs,  
“ bearing a *Resemblance* to the Education and  
“ Course of Business we have run through.”

I REMEMBER a Saying of *Plato's* upon  
an Occasion of this nature. There was one  
*Anniceris* a Gentleman of *Cyrene* in *Africk*,  
who had acquired a wonderful Dexterity at  
driving a Chariot. He was willing to give the  
Philosopher a proof of his Art; and, in pre-  
sence of abundance of People, drove several  
times round the Academy with so steady a Rein,  
as to leave but *one Print* of his Chariot-Wheels.

I 2

*Plato*

<sup>P</sup> *Sed Vatem egregium, ———*

*Hunc, qualem nequeo monstrare & sentio tantum,  
Anxietate carens Animus facit; omnis acerbi  
Impatiens, cupidus Silvarum, aptusque bibendis  
Fontibus Aonidum. Neque enim cantare sub Anthro  
Pierio, Thyrsumve potest contingere mæsta  
Paupertas, atque Eris inops; quo nocte disque  
Corpus eget ———*

*Pectora nostra duas non admittentia Curas.* Juv. Sat. vii.

<sup>Q</sup> Or the small Genius which my Youth cou'd boast,  
In *Prose* and *Business* lies extinct and lost. PRIOR.

Sect. 8. *Plato* said, “ It was impossible that a Man who  
 “ had bestowed such infinite Pains upon a  
 “ Trifle, shou’d ever be good for any great  
 “ Matter.” In short; whoever confines his  
 Thinking to any *one* Subject, who bestows all  
 his Care and Study upon *one* Employment or  
 Calling, may excel in that; But cannot be  
 qualified for a Province that requires the *freest*  
 and *widest*, as well as the most simple and dis-  
 interested Views of Nature.

Now if we were to sit down and contrive,  
*what kind* of Life is the least obnoxious to these  
 Inconveniences, we shall find none so free from  
*Care, Business, or Want*, as that of a BARD.  
 It is exactly the easy, independent State, that  
 is unawed by *Laws*, and the *Regards* that mo-  
 lest us in Communities; that knows no Duties  
 or Obligations but those of Hospitality and Hu-  
 manity: that subjects the Mind to no Tincture  
 of Discipline †, but lays it open to all the *na-  
 tural Sensations*, with which the various Parts  
 of the Universe affect a *sagacious, perceptive,  
 mimicking Creature*.

As THIS Condition is in itself of the ut-  
 most Importance to a *Poet*, the Consequences  
 of it are almost equally happy: The Ἀοιδοί,  
 or *Bards*, were under a necessity of frequent  
 Travelling, and every now and then exercising  
 their *Vein* upon the greatest Subjects. In this  
 Situation did *Homer* begin to wander over  
 Greece,

† *Plato* calls a Mind fit for Poetry, ψυχὴν ἄκαμτον. *paidyō-*

Greece, carrying with him those *Qualities* that Sect. 8. procured him a *Welcome* wherever he came <sup>f</sup>. I have already shewn what a noble Scene for Travelling the *Grecian Cities* and young Commonwealths then afforded. *Homer* staid so long in each of them, as was necessary to see, but not to be moulded into their Manners. The Order of a Town, and the *Forms* brought into the common City-life, elude the Passions <sup>t</sup>, and abate their Force by turning them upon little Objects. But he neither led a Town nor Country-Life; and in this respect was truly a *Citizen of the Universe*.

THE GREAT Philosopher I lately mentioned, has dropt an Expression in the third Book of his Laws, which characterizes very nicely both the *Life* which *Homer* led, and the *Manners* that are described in his Poems. He introduces a *Lacedemonian* saying, That his Countrymen, the *Spartans*, used to read this Poet's Verses, Καίπερ ἰωνικὸν ἔλακωνικὸν ἐχέουσιν διέλθων βίαν, tho' he every where painted the *Ionic*, and not the *Lacedemonian* Way of Living. The Opposition is, between the

I 3

Strict-

<sup>f</sup> The Poet himself, when speaking of the People we gladly admit into our Houses, enumerates Μάντιν (a Diviner) ἢ Ἰντῆρα κακῶν (or a Physician) ἢ Τέκτονα δέσπον (a House-Carpenter.)

<sup>h</sup> Ἡ καὶ δέσπον ΑΟΙΔΟΝ, ὅς κεν τέρπῃσι δέσδων. Ὅσως. Παῖδας δ.ρ. A divine Bard, to charm us with his Song.

<sup>t</sup> A great Man, who had reason to know it, says that he never saw the Populace in such a Fury, but the Hour of Dinner or Supper would cool them. They don't like what they call *Se débœurer*.

Memoir. de Ratz.

Sect. 8. Strictness of the *Spartan* Rules, in their Diet, Hours, Exercises, and Diversions; and the *Ionian* Liberty in all these Points. The severe Discipline of *Thebes* and *Lacedemon* was indeed no Friend to Poetry: It made many a noble Patriot and gallant Soldier; But there was never a Poet a Native of *Sparta*<sup>u</sup>; and *Pindar* the only one produced in *Thebes*, kept but little at home, and seems not much to have affected the Character of his Countrymen<sup>w</sup>.

THE NEXT Advantage of *Homer's* Profession, was the *Access* it gave him into the Houses and Company of the *Greatest Men*. The Effects of it appear in every Line of his Works; not only in his Characters of them, and Accounts of their Actions; but the more *familiar* Part of Life; their manner of Conversing and method of Entertaining, are accurately and minutely painted. He knows their Rarities and *Plate*, and can hold forth the Neatness and Elegance of their *Bijouterie*. He has nicely inspected the Trinkets their Ladies wore; their *Bracelets*, *Buckles*, and *Necklaces*, whose Pretinences he sometimes talks of with great Taste and Exactness. He has a delicious Pair of *three-stoned Ear-rings*.

—“Ep-

<sup>u</sup> Quæ Urbes (Thebæ & Lacedæmon) talium Studiorum steriles fuere; nisi Thebas unum Os Pindari inluminaret: Nam Alcmana Lacones falsò sibi vindicant.

Velleij Paterc. Hist. Lib. ii. § ult.

<sup>w</sup> See his Life and Writings; Διπαρῶν ἀπὸ ΘΗΒΑΝ, Φέρων μάλος ἔρχομαι, Πινδ. β.

————— Ἑρματα δ' ὄω,  
Τεῖλ' αὖ ἱμερύντα· χάρις δ' ἀπελάμπετο πολλή.

And a curious *Gold Necklace* set in *Amber* in the form of a *Sun*.

————— πολυδαίδαλ' Ὀρμος  
Χρυσ' ὅ, ἠλέκτεροις ἐρξίμω, ἠέλι' ὥς.

He has them too of several Sizes ; for *Lucina* was to receive at *Latona's* Lying-in, from the Goddesses that were Gossips,

————— ΜΕΓΑΝ ὈΡΜΟΝ  
Χρυσάοισι λίνοισι ἐρξίμνον, ἐννεάπηχυν.

————— *A Necklace huge,*  
*Strung upon golden Threads, three Yards in*  
*length.*

In a word, there is scarce a Circumstance in *Oeconomy* but what he has somewhere described, or made it evident that he knew.

NOR cou'd it be otherwise, if we consider the daily Life of the ΛΟΙΔΟΙ. The Manner was, when a *Bard* came to a House, he was first welcomed by the Master, and after he had been entertained according to the ancient Mode ; that is, after he had bathed, eaten, and drunk some ΜΕΛΙΗΔΕΑ ΟΙΝΟΝ, *heart-cheering Wine*, he was called upon to entertain the Family in his turn : He then tuned his *Lyre*, and raised

Sect. 8. his *Voice*, and sung to the listening Crowd some  
 ~~~~~ Adventure of the *Gods*, or some Performance  
 of *Men*.

MANY Advantages accrue from hence to the *Poet*: He is under a happy Necessity of making no *fanciful Conceits*, or profound Verses in an uncommon Language: But if he would succeed, he must entertain his wondering Audience in a simple, intelligible Stile. He might indeed tell wonderful Stories of strange Performances, and Places strange: but they must be *plainly* told, and with a constant eye to *natural Manners* and *human Passions*: He needed not keep strictly to them; *that* wou'd raise no Admiration; but with an Analogy or Likeness, such as the Tenour and Circumstance of the *tender* or *woeful* Tale wou'd bear.

HERE TOO was abundance of Opportunities not only of *judging* what was amiss, what was true or false in his *Song*; but of *helping it*. While he was personating a *Hero*; while his Fancy was warming, and his Words flowing; when he had fully entered into the *Measure*, was struck with the *Rhythmus*, and seized with the *Sound*; like a Torrent, he wou'd fill up the Hollows of the Work; the boldest Metaphors and glowing Figures wou'd come rushing upon him, and cast a *Fire* and *Grace* into the Composition, which no Criticism can ever supply ^x.

As

Ξ ΠΛΑΤΩΝΙ ΙΩΝ ΗΡΑΚΛΕΩΣ.

As TO the *Audience*, I might shew the Good-Sect. 8. fortune of our Poet in that particular, by reminding your Lordship of the Monitor of the younger *Gracchus* ^y, or the *Slave* who directed and check'd the most fluent Orator of *Augustus'* Court ^z; but *Moliere's old Woman* comes nearest our Purpose. It was by her Ear and Taste that that celebrated Comedian tried the success of his Comic Scenes, and as they affected her more or less, so he judg'd of their Force and Failures ^a. Thus the most approved Writer among the Moderns makes choice of a Circumstance for his Rule that *Homer* was obliged to regard in every Performance.

THE MORE we consider its Influence upon Poetry, the stronger and wider it appears: To this Necessity of pleasing his Audience, I wou'd ascribe that *just Measure of Probability and Wonder* which runs thro' the greatest part of his Works. The People must be entertained: that is, they must be kept at *a gaze*, and at the same time must comprehend the Dangers, and feel the Passions of the Description. The Adventure must be such as they can understand; and the Method in which it is brought about, must surprize their Imagination, draw forth their Attention, and win their Heart ^b. This
at

^y See *Plutarch* in his Life.

^z Excerpta è Lib. iv. Controvers. Senecæ: in Proemio

^a Her Name was *la Forêt*.

^b Καὶ τὸ μὲν ὅλον παρ' αὐτῷ δίδηται τ' πραγμάτων, ΠΑΡΑΔΟΞΟΣ, καὶ ΜΥΘΩΔΗΣ καλεῖσθαι, ὡς τὴν πληροῦς ἀγορίας καὶ θαύματος τὴν ἐντυγχάνουσαν, καὶ ΕΚΠΑΗΚΤΙΚΗΝ τῷ ἀκρίαν καὶ δεινῇ.
Πλάτωνα βίβλ. Ὁμήρου.

Sect. 8. at once accounts for the Stories which *Homer* tells, improbable indeed in themselves, and yet bearing such a *Resemblance* to Nature and Truth.

HIS CARE to please his Audience appears from a Maxim he has advanced concerning the Subjects that are listened to with most Pleasure.

Τὼ γὰρ Ἀοιδῇν μᾶλλον ὀπικλίσουσιν Ἀνθρώποι
ἢ τῆς ἀκροούσας νεοτὰς ἀμυρίπληταις.

For his Poems were made to be *recited*, or sung to a *Company*; and not read in private, or perused in a Book, which few were then capable of doing: and I will venture to affirm, that whoever reads not *Homer* in *this View* loses a great Part of the Delight he might receive from the Poet.

HIS STYLE, properly so called, cannot be understood in any other light; nor can the *Strain*, and *Manner* of his Work be felt and relished unless we put ourselves in the place of his Audience, and imagine it coming from the Mouth of a *Rhapsodist*: Neither, to say the truth, is there any thing but *this* situation, that will fully account for all his Heroes telling miraculous Tales as well as himself, and sometimes in the *Heat of a Battle*. But when we remember his *Profession*, and his common *Audience*, we see the Necessity

Ἐὸς οὐδὲν. Ἐρμῆος. Α.

Necessity of *Stories*, and of such as he usually Sect. 8. tells. It was not the Inhabitants of a great *luxurious City* he had to entertain with unnatural Flights, and lewd Fancies; but the martial Race of a wide and free Country, who willingly listen to the Prowess of their Ancestors, and Atchievements of their Kings.

IT wou'd be tedious to insist upon every particular in the Life of a *Rhapsodist*; but there are two Advantages more which deserve our notice, The first is the *Habit* which the Poet must acquire by singing *extemporary Strains*. We have daily proofs of the power of *Practice* in every Art and Employment. An Inclination indulged turns to a *Habit*, and that, when cultivated, rises to an *Ease* and *Mastery* in the Profession. It immediately affects our Speech and Conversation; as we daily see in *Lawyers* ^d, *Seamen*, and most Sets of Men who converse with ease and fluency in their *own* Stile, tho' they are often puzzled when forced to affect another. To what height such a *Genius* as *Homer's* might rise by constant Culture, is hard to tell; *Eustatbius* says, "That he breathed nothing
" but *Versé*; and was so possess'd with the
" *Heroic Muse*, as to speak in *Numbers* with
" more ease than others in *Prose* ^e."

THE SECOND Peculiarity which attends a *Strolling Life* is, great Returns of *Mirth and Humour*.

^d See Pelisson. Histoire de l'Acad. François.

^e "ὅτι ἔπαιε ΕΠΗ ΟΜΗΡΟΣ καὶ ἔπος ἔιχε τὴν πείρειν καὶ ΕΜΜΕΛΟΥΣ ΜΟΥΣΗΣ, ὡς ἔδδ τὸ ἐν ἀπλότῃ πεζολογίᾳ ἐπεσι.
Eustath. Περὶ ὁμήρου.

Sect. 8. Humour. After suffering Cold and Fatigue, a flood of Joy comes impetuous upon a Man when he is refreshed, and begins to grow warm ^f. His Heart dilates, his Spirits flow, and if there is any *Vein of Humour* or Thought within him, it will certainly break loose, and be set a running ^g. The *poetick*, and most kinds of Strollers, are commonly Men of great Health; of the quickest and truest Feelings: They are obliged to no exhausting Labour, to stiffen their Bodies and depress their Minds. Their Life is the likest to the plentiful State of the *Golden Age*; without Care or Ambition, full of Variety and Change, and constantly giving or receiving the most natural and elegant Pleasures.

It is an ingenious but cruel Story which the Poets have contrived, to express the Train of Cares brought into Life by *Prometheus* or **FORESIGHT**: The Chains which fasten him to the Rock, and the insatiable Vultur that rends his Vitals every Morning. The wandering Songsters were almost the only People who escaped the Doom: With a free unanxious Mind they passed their Days;

——— *Versus amat, hoc studet unum:*
Detrimenta, Fugas Servorum, Incendia ridet.

THEIR VERY *strolling* from one little State to another wou'd enrich their Fancies. *Solitude* is


^f The Poet has describ'd it himself, we may suppose from Experience, ——— *Μετὰ γάρ τε καὶ ἀλγεσι τέρπεται ἀνὴρ,*

"Ὅστις δὴ μάλα πολλὰ πάθει, καὶ πόλιν ἑπαλυσῇ. Οδύω. ο.

^g Satur est cum clamat *Horatius*, **EVOE!** *Juvenal. Sat. vii.*

is a Friend to Thought ; as a perpetual Circle Sect. 8.
 of Pleasure and Diversions, is its greatest Enemy. When alone, we are obliged to furnish out our own Entertainment ; We must recollect ourselves, and *look within*, if there be any thing *there* that merits our Attention. When in Company the regard we owe to every Person in it, *dissipates* the Mind, and hinders Reflection. The way to *think little*, is to hurry from one Amusement to another, that we may fly from *ourselves*. But the Man who lives plain, and at times steps aside from the *Din of Life*, enjoys a more genuine Pleasure: He obtains ravishing Views of *silent Nature*, and undisturbed contemplates her solitary Scenes. He often turns his Attention upon *himself*, canvasses his own Passions, and ascertains his Sentiments of *Humanity*.

IT is true, there are many Hermits who are not much given to Meditation, and some Persons whose business it is *to travel* are remarkable for Stupidity. But it is not the Life of a *Recluse* that is here meant ; nor the busy Journeys of such as traverse Countries for a Livelihood. It is the short Retreat of a chearful Mind, whose Business it is *to please* ; who must entertain the first Company he meets in the most lively and affecting manner. This is quite a different Situation : a Situation that must oblige the Poet, not only to study the *Passions* of his Hearers while he recited ; to observe their *Features*, watch every Motion of their *Eye* and
 Turn

Sect. 8. Turn of Thought; but to look around him when  alone, and lay up store of such Images, as Experience told him wou'd have the strongest Effect.

BEFORE I leave the subject, I woud observe once for all; that the Ancients believed both *Homer's Poverty*, and his subsisting by his *Muse*. A Man of great Learning and Eloquence, says^h,
 “ That many thought his *Life* more wonder-
 “ ful than his *Poetry*: that to live *poor* and *wan-*
 “ *dering*, and earn just so much by his Poems
 “ as barely to support him, is a noble Proof
 “ of his Fortitude and Magnanimityⁱ.” This, *My Lord*, is spoken a little in the Spirit of an ancient *Cynick* or modern *Capuchin*; where Poverty is a Merit, and a contempt of Wealth, a title to deserve it. But *Dion* is not singular as to the Matter of fact. *Plato* is of the same Opinion: He seems to have dealt a little hardly with *Homer*, because his *Theology* and the *ΙΩΝΙΚΟΣ ΒΙΟΣ*, the *free Ionian Life* which he described, were not compatible with the Manners of his high-modelled *perfect City*; but it is plain he has studied him with all the Attachment and Pleasure of a professed Admirer.

IN THE tenth Book of his *Republick* he gives several strokes of his Life. He there makes it a Question, “ Whether *Homer*, who had imitated
 “ or

^h Dion. Chrysostome.

ⁱ Τὸ γὰρ ἐν πνίᾳ διαμένειν, καὶ ἀλάλῃ, καὶ ποῦτον ἀπὸ τῶν Ποιημάτων πείζοντα, ὅποσον ἀποζῆν, θαῦμα τῇ ἀνδρείᾳ καὶ μετὰ λογισμῶν.
 Διὸν Θ. Χρυσόστ. λογ. γγ.

“ or represented Actions of all sorts, had ever Sect. 8.
 “ done any great thing *himself*?” He seems to think *that he had not*; and draws his Conjecture from the Poet’s Friends: He mentions one *Creophilus* a *Samian*, as the chief of them; “ Whose
 “ Name, says he, however ridiculous ^k, will be
 “ less so than the Figure he himself makes in
 “ Learning ^l: and if what is told of the Poet’s
 “ Life be true, his Friends seem to have been very
 “ careless about him. In this respect *Homer* has
 “ not been able, like *Prodicus* the *Cean*, or
 “ *Protagoras* of *Abdera*, to gain Admirers, or
 “ instruct his Followers from a *real Skill* or
 “ Knowledge of the things he describes; but
 “ has only been good at *mimicking* and de-
 “ scribing others. For do you imagine *Glauco*!
 “ (this is *Socrates*’ Companion in the Dia-
 “ logue) that *Homer*’s Contemporaries wou’d
 “ ever have permitted *him* and *Hesiod* to wan-
 “ der up and down the Country, singing and
 “ playing the *Rhapsodists*, had they been able
 “ to improve their Manners, or promote their
 “ Affairs military or civil? Wou’d they not
 “ have thought they had fallen upon a *Treasure*
 “ when such Men came to their Town, done
 “ them all possible Honours, and *pensioned*
 “ them to stay? Or if they cou’d not fix them,
 “ wou’d

^k We wou’d translate it *Lowemear*, or Mr. *Fleebly*.

^l He is said to have entertained *Homer* in his House upon condition he wou’d give him some Work, to be published under his (*Creophilus*’) Name; and accordingly got a Poem upon the taking and sacking of *Oechalia*. Καὶ ἱστορεῖται ὅτι Ὁμήρου, λαβὼν παρ’ αὐτοῦ τὸ Ποίημα τὴν τ’ Ὀϊχαλίας ἄλωσιν. Σειδ. ἐν Κρησφίλλῳ.

Sect. 8. "wou'd they not have followed these Poets
 "wherever they went, until they had fully
 "learned the Science of so great Masters? *Pro-*
tagoras and *Prodicus* can demonstrate, that
 "no Family nor City ever thrives without their
 "Instructions, and are so revered by their
 "Disciples, that they wou'd almost bear them
 "upon their Heads!"

THIS PART then of *Homer's* Life, I mean his exercising the Profession of an *ΑΟΙΔΟΣ*, may be considered at the same time as the chief Part of his Education. To it he owed many of the *Speciosa Miracula*^m, which are admired by *Horace*. For as he travelled over the several Provinces of *Greece*, he might pick up the *Country Miracles*: They commonly take their Rise either from the natural History of the Place, or they are *Traditional Stories* of their mighty Progenitors. They are always happy in some *Air of Probability*, and have some foundation in *Nature*; something in the Mountain, Cavern, or River which at first struck the gazing Mortals that approached it, and made them conceive strange notions concerning the *Causes* of the apparent Wonder. These, passing from hand to hand, are enlarged, their Circumstances varied and refined, until they grow by degrees into an *Allegory* or *mystick Tale*ⁿ.

I MAKE little doubt but this was one great Fund of *Homer's* Learning; as the Necessity he lay

^m Beautiful striking Miracles.

ⁿ It is an Observation of *Strabo's* concerning our Poet, ἐκ μνηστέων δ' ἀληθῆς, κρίνεται ἀνάγκη τετρατολογία, ἢ Ὁμηρικόν. Βιβ. α.

lay under of a daily *Præctice* was his best In- Sect. 8.
 structor in the *Art of Poetry*: If your Lordship
 will be pleased to make the Reflection, it will be
 found, that in all that wide *Plan* of Mankind,
 contained in his two Poems, there is not any sin-
 gle Character marked out or distinguished by
acquired Knowledge, as we understand the word.
 The Knowledge and Virtues of his Persons are all
natural; such as spring up without other culture
 than the native *Bent* of their Genius, and their
 Converse among Mankind. Thus *Ulysses* grew
 up a sagacious, subtle, bold, persuasive Man,
 without the aid of Masters of *Rhetorick* or Lec-
 tures of *Politicks*: *Agamemnon* was lofty, royal
 and ambitious; a vigilant and brave General,
 dreading Disgrace, and careful of his People;
 and all this without studying *King-craft* or the
Art of War. It continued so until *Homer's* own
 days; there was but little *Erudition* in the World:
 and what they had was *allegorical*; and descend-
 ed, as appears from the former Account, to the
Bards from the first LAWGIVERS, who profes-
 sed both Characters.

IN THIS respect, the TALENT of their Poets
 was truly *natural*, and had a much better title
 to Inspiration than their learned Successors; I
 mean learned by Books; tho' I do not say that
Homer or *Hesiod* had no Learning of this sort:
 But perhaps (*ut vineta egomet cædam mea*) the
 less of it the better. Certainly, *My Lord*, the
Scholastick Turn, *Technical Terms*, imaginary

K

Re-

Sect. 8. Relations, and wire-drawn Sciences, spoil the natural Faculties, and marr the Expression. But the Ancients of early Times, as *Nature* gave Powers and a Genius, so they fought, or plowed, or merchandized, or sung; Wars, or Loves, or Morals, *as a Mœsa ididv*, just as their Muse or Genius gave Permission.

HOMER's blind Bard^o sings by meer Inspiration, and celebrates things he had no access to know but in *that way*: which, as it is the greatest Recommendation to the Bard's Trade, if, at the same time, it *has a foundation*, and is *such a Lye* as he uses to make, (that is, *like to Truth*) it must shew "How much these ancient Songsters trusted to their *Vein*; and were accordingly believed to know something more than Men."

IT IS WORTH while to observe another Picture of them given by the Poet in the Character of *Pheonius*. He had been forced by *Penelope's* Wooers to sing at their Feasts; and was shut up with them in the great Hall, where *Ulysses* had begun to take a dreadful Revenge. When the Slaughter was well over, he came out from the Hollow of a Door where he had lurked, threw down his Lute, and springing to the Hero besmear'd with Blood, fell down before him with these Words:

ΓΟΥΝΟΤΜΑΙ Ε' ΟΔΥΣΣΕΥ. —^p

Ulysses! at thy Knees I beg for Pity!
'Twill gaul thy Soul hereafter, if thou killest

A

^o DEMODOCUS the Pheacian.

^p Oδυσ. X.

A Bard, who sings both to the Gods and Men: Sect. 8.
 Untaught by others, in my Mind I bear,
 By GOD himself implanted, all the Strains
 Of Melody and Verse.—

INDEED, the Epithets he bestows, and the Insinuations he makes concerning the Characteristick of his Brethren, wou'd make one suspect that they were frequently under the power of an *Impulse*. A Bard with him, is ΘΕΙΟΣ, *Divine*, ΘΕΣΠΙΣ, *Prophetick*, ΕΡΙΜΟΙ, *most venerable*: He is the *Darling* of the *Muses*¹; he sings from *the Gods*²; and if he touches upon an improper Subject, 'tis not the ΑΟΙΔΟΣ, or BARD, that is to be blamed, but *Jupiter*; who manages Mortals just as he pleases³. In a word, he never begins to sing, until he feel the *Stirrings*⁴ of his Mind, and hath the Permission of his Muse⁵.

THE OTHER Parent of our Poetry, the peaceful *Hesiod*, tells us, "That it is by Inspiration of the *Muses*, and of the *far-shooting Apollo*, that there are singing Men upon
 K 2 " the

- ¹ Τὸν δὲ Μῦς ἐρίλησσι. Ὀδυσ. β.
² ὅς δ' ὅτ' ΑΟΙΔΟΝ ἀνὴρ πομπήραται, δὲ τὴ ΘΕΩΝ ΕΞ Αἰδοί. διδάσας ἐπὶ λυγροῖσιν ἀργείοισι, Τῶ δ' ἄνωγε μεμιάσων ἀκρόαζον ὅππότε αἰείδῃ. Ὀδυσ. γ.
³ He sings, Ὅππῃ οἱ ΝΟΟΣ ὄρνυται; Ὅν νυ τ' ΑΟΙΔΟΙ Αἰποὶ ἀλλὰ ποδὶ ΖΕΥΣ Αἰπῶ, δὲ τὴ διδάσων Ἀνδρασι ἀλφειῶσιν, ὅπως ἐδὴ λήσιν ἐλάσῃ. Ὀδυσ. α.
⁴ — Καλίσσας δὲ ὃ ΘΕΙΟΝ ΑΟΙΔΟΝ Δημόδεκον· τῷ γὰρ θεὸς αἰδῶκεν Ἀοιδὸν Τέρπειν· ὅπῃ ΘΥΜΟΣ ἐπὶ τρυφήν αἰείδῃ. Ὀδυσ. θ.
⁵ ΜΟΥΣ' ἄρ' Αοιδὸν ἈΝΤΙΚΕΝ, ἀνδρῶν καλὸς ἀνδρῶν. Ὀδυσ. θ.

Sect. 8. "the Earth, and Players upon the Harp^w." Nor is it only the *Poetick Tribe* who make these Pretensions, or the credulous Multitude that believe them; but we find the Men of greatest Knowledge and severest Thought, both admitting and supporting their Claim.

IT IS a strange Saying to come from the Mouth of a wise Philosopher, "That God, depriving the Poets of their Understanding, uses them as his *Ministers, Sooth-sayers*, and *holy Prophets*, to make us, the Hearers know, that it is not of themselves they say such wonderful and high things, not being in their Wits: but that it is *God* himself who speaks to us, and pronounces by them *." For instance, he names *Tynnichus* the *Chalcidean*, who never in his Life made a Poem worth mentioning, except the celebrated *Pæan*, or Hymn to *Apollo*, which was in every body's mouth, and was perhaps the finest Poem that ever appeared. This he says he composed, ΕΥΡΗΜΑΤΙ ΜΟΥΣΑΝ, *by the Invention of the Muses.*"

THESE

Ἐκ γὰρ ΜΟΥΣΑΩΝ, καὶ ἐκ τῶν ΑΠΟΛΛΩΝΟΣ ἄνδρες ΑΟΙΔΟΙ ἔασιν ἐπὶ χθόνα, καὶ ΚΙΘΑΡΙΣΤΑΙ. Θεοῦ δὲ διὰ ταῦτα ὃ ὁ ΘΕΟΣ ἐξαίρετον τῶν νῦν, τέτοις χρηταὶ ΤΗΡΕΤΑΙΣ, καὶ τοῖς ΧΡΗΣΜΩΔΟΙΣ, καὶ τῶν ΜΑΝΤΕΣΙ ΠΙΣ ΘΕΙΟΙΣ, ἵνα ἡμεῖς οἱ ἀκούοντες εἰδῶμεν ὅτι ΟΥΚ ΟΥΤΟΙ εἰσὶ οἱ ταῦτα λέγοντες, ἔτι πολλὰ ἄξια οἷς νῦν μὴ παρέσιν, ἀλλ' ὁ ΘΕΟΣ ΑΥΤΟΣ ΕΣΤΙΝ ὁ λέγων, διὰ τῶν δὲ φθέγγεται πρὸς ἡμᾶς.
Πλάτωνος ἸΩΝ, ἢ περὶ Ἰωνίου

To the same Purpose Guarini,

*Questa Parte di Noi, che intende e vede,
Non è nostra virtù; mà vien dal Cielo:
Ecco la dè, come a lui piace, e toglie.*

THESE ARE high Pretensions, and shou'd Sect. 8.
 be strongly supported before they are admitted: ~~~~~
 But if one uninfected with the Poetical Spirit
 was to search for their meaning *in Prose*, it
 shou'd seem to say, "That as there is no Poetry
 " without Genius, so that Genius itself has its
 " Fits and Seasons, which are provoked and in-
 " dulged no where so happily as in the strolling
 " unanxious Life of an ΑΟΙΔΟΣ, or BARD."



Gravelot inv.

W. Gucht Scul.



G. Vand. pinxit.

J. Gucht sculp.

S E C T. IX.

Sect. 9. **H**OW noble and natural forever the Aspects of Mankind might be, which Homer had from the young *Common-Wealths* that were beginning to form themselves all over *Greece*, yet his Views were not confined to them. The Manners of his Poems are generally of the *Grecian Stamp*; but he quits them at times, and by some artful Touches inserted here and there, he lets us know, *that* he

he is not ignorant of other Nations, nor un-^{Sect. 9.} acquainted with the State of Foreign Coun-
tries. He appears, upon occasion, a great *Genealogist*, a knowing *Historian*, and, which is
most to our purpose, an admirable *Geographer*.
This, no Inspiration will account for: We
must therefore accompany him in the second
Part of his Travels, his visiting *Egypt* and the
East.

Among the many Stories contrived by his
Admirers, there is one told by *Hephæstion*,
which conceals a Meaning very different from
its first Appearance. He says, " That a Lady
" of *Memphis*, the Daughter of *Nicarchus*, by
" Name *PHANCY*, excelling in *Wisdom*, com-
" posed two Poems; the *War of Troy*, and the
" *Wanderings of Ulysses*; and laid them up in
" the holy Place of the Temple of *Vulcan* at
" *Memphis*; that *Homer* coming there, found
" means to get Copies of them from the Sa-
" cred Scribe *PHANITES*, out of which he
" composed his *Ilias* and *Odyssey*." The Sense
put upon this by the Learned, is, That *Homer*
was either an *Egyptian* born, (for so many
have suspected;) or, that his great Genius hav-
ing been cultivated by an *Egyptian Education*,
he was thereby enabled to compose his admi-
red Poems.

BESIDES the constant Belief among the An-
cients, of his having been in that Country;

K 4

and

• Apud Photium, in Biblioth. § 190.

Sect. 9. and besides the *Authority* of the *Egyptian* Priests themselves, who affirmed it upon the *faith* of their *Records*^b, there are other Presumptions in his Works, which will probably have considerable Weight with such as can take them from the *Original*.

I AM obliged to say so; because, tho' it be very pleasant to trace the Likeness between the Customs of one Country, and those of another derived from them; to search into the Origin of the borrowed Rites, and the *natural* Foundation of the new *Mythology*; yet their Connexion is delicate, and the Perception of it generally *too fine*, to be turned into a direct Proof: It cannot be felt at all, without a nice Knowledge of the Mother-Country and of its Manners, as well as of their *moral Progeny*. But such a Draught of the parallel Customs of two Countries, would, I am afraid, prove tedious. It has afforded Materials for some ingenious Books, and is of late the Subject of the most entertaining Conversations. I will not therefore undertake to describe the Procession at the Funerals of *Apis*, or its Progress through *Heliopolis*, up the *Nile*; upon which *Orpheus* and *Homer* founded their Description of the *Passage* of Souls to *Hell*:

Nor

^b Diodorus Sicul. Lib. i. Biblioth. in fine.

^c Παρ' δ' ἴσαν Ὀκεανὸν τε ῥοαί, καὶ Λευκῶδα Πέτρην,
'Ἡδὲ παρ' Ἡελίοιο πόδας, καὶ Δήμον Ὀρέϊων

'Ἡϊσαν Ἀΐδα δ' ἴκοντο κατ' Ἀσσοδελὸν Λοιμῶνα·

Ἔθα τε ναιέει ψυχάι, Εἰδῶλα καμόντων.

Ὀδυσ. Ω.

Nor will I meddle with the Lake near *Memphis*, which was the Pattern of *Acheron*; nor the Manner of burying in the delightful *Meadows* around it, that gave rise to the peopling the *Elysian Fields*. Sect. 9.

LET me only observe, That these Places were extant, and these Customs still kept up, so late as the Time of *Diodorus* the *Sicilian*; and that the *Egyptian* Priests affirmed to him, That from these Places and Customs *Homer* had taken his religious Doctrines. They gave further Instances, in the Temple of *Darkness* or *Gloom*; the Brazen Gates of *Cocytus* and *Lethe*; the Archetype of *Charon's Boat*, and the Etymology of his Name^d; with many other Parts of the *Grecian Creed*, (too many to mention here) which were *Realities* in *Egypt*: There was a real Temple, real Gates, a wooden Boat, and an honest Ferry-man, all fairly existing in *this World*; though transferred by *Orpheus* and *Homer*, and applied, perhaps typically, to *that which is to come*^e.

BUT there is *one* Proof given by the Sacred Order, of *Homer's* having been in their Country, by much too curious to be omitted. It is taken from that Part of his Writings, where he relates, how the beauteous *Helen*, when she entertained *Telemachus* in her House, had

^d CHARONI in the old *Egyptian*, signified simply a *Ferry-man*.
^e Diodorus Siculus, Lib. i.

Sect. 9. had put into the Wine a *Drug* of such Virtue, as to inspire Mirth and Joy, occasion a perfect Oblivion of past Ills, and an Insensibility of present Misery. *This*, says the Poet, she received as a Present from *Polydamna* the Wife of *Itho* the *Egyptian*^f: And *this*, say the Priests, with all its Circumstances, (the surprising Qualities of the Drug, and Names of the Persons) he could learn no where so exactly as in *Egypt*.

To give this Argument fair play, we must remember, that in those rude Ages of the World, *whoever* discovered any Knowledge of the Customs or Inhabitants of a *distant* Country, was of course supposed to *have been* in that Country. There was no Correspondence of Letters, little Trade, and the Writing of History was a thing unknown. Knowledge therefore implied Travelling; and if that Knowledge extended to *Persons*, and the Peculiarities of their Manners, it fixed the Travelling to the Country where those Persons lived: The Character of the Man who understood the *Tempers*, and knew the *Mind* of many People, was He, *Ὁς μάλα πολλὰ ——— πλάγχθη*, *who far had stray'd ——— o'er many Lands*.

I MUST own, *My Lord*, this looks plausible: But there are some other Considerations which give it still a greater Air of Veracity. From the most authentick Accounts we have of *He-
len's*

^f Ὀδυσ. Δ.

^f Ὀδυσ. Α.

Ien's Adventures ^h, it appears, that she was for Sect. 9. some time in the power of this *Thon*, (whether a Prince of the Country, or the Governour of a Province) when she and *Paris* were driven upon the *Egyptian* Coast, in their Voyage from *Greece* to *Troy*; and consequently that she must have been in company with his Lady: For we can never suppose, that so beautiful a Creature, so discreet, and of such high Birth, should be treated as an ordinary Prisoner ⁱ.

It appears also, that the *Egyptian Ladies* were much addicted to the use of this Medicine; and if we believe a later Historian, *They* were the first People in the World who found out an Antidote against Grief and Sorrow ^k. The *Egyptian* Complexion, which was thoughtful and melancholy, made them fonder of an enlivening Potion, than an airy People would have been; and the same excellent Writer, *Diodorus*, when he was himself in the Country, found the Recipe still known, and as much in vogue as ever.

Tho' I could take this upon the *Sicilian's* Word; yet, I confess, what makes it, and the whole Story, appear the more probable to me, is, That I find the same Medicine still in use in the same Country, and the Effects of it

^h ἩΡΟΔΟΤΟΥ Ἑρῆπον. Βιβλ. β.

ⁱ *Har che non può di bella Donna il pianto?*
Et in lingua amorosa i dolci Detti?
Ester da vaghe Labbra amore Catena,
Che l' alme, à suo voler, prende et affrena.

Tasso.

^k Diodorus Siculus. Biblioth. Lib. i.

Sect. 9. it now, exactly such as *Homer* ascribes to his Heroine's *Anodyne* :

Ναπιθίς, ἀχράδιν π, Καυῶς τ' ἐπιληθὶς ἀπαιῶων.

*Pow'rful to banish Grief, to calm our Ire,
And sweet Oblivion bring of every Ill.*

IT IS not much above a Century and a half, since a young Physician, who proved afterwards very eminent in his Profession, went down to *Egypt* with the *Venetian* Consul, whose usual Residence was then at *Gran-Cairo*. He staid there some Years, and after his Return to *Italy*, published the Observations he had made, in a Treatise *De Medicinâ Ægyptiorum*. He has a Chapter in it, of the Medicines which that People swallow for pleasure ; to elevate their Fancies, and make them imagine themselves in Groves and Gardens, and other Places of Delight. The first mentioned is the *Affion*, (our common *Opium*) *Quo devorato*, says the Physician, *referunt, Homines bilares admodum evadere, multaque ac varia loqui, fortioresque ad quæcunque obeunda munera sibi videri: Præterea, subdormientes hortos etiam & viridaria multa, arboribus, herbis, ac floribus variis perbellè ornata spectare.*

THE first of these are the very Virtues of *Homer's* Opiate : And to shew that he knew the Place where it grew, as well as the Persons who

who used it, *Diodorus*, after he has told that *Sect. 9.*
Thon and *Polydamna* were *Thebans*, immediately
 subjoins, that the Ladies of *Diospolis* (the
 ancient *Thebes*) had the Honour of the Inven-
 tion: And the Physician, as if he had travel-
 led with him, adds to his former Account,
 “ *Hunc succum, quo omnes utuntur, ex locis*
 “ *Saieth, ubi olim THEBARUM erat Urbs*
 “ *præclarissima deferunt.*” It is true, they use
 Opiates for pleasure all over the *Levant*; but
 by the best Accounts of them, they had them
 originally from *Egypt*¹; and *this* one appears
 plainly to be a Production of that Country;
 and a Custom, which your Lordship sees can
 be traced from *Homer* to *Augustus’s* Reign, (un-
 der whom *Diodorus* lived) and from thence to
 the Age preceding our own.

IT IS indeed natural to suppose even *now*,
 when we hear any one talking of another
 Country, describing the Places and Persons,
 and telling an exact Story of any Occurrence
 in it, with a number of minute Circumstances;
 it is natural, I say, to suppose, that the Man
 who talks in this manner *must have been* in that
 Country. The Account of *Polydamna’s* Pre-
 sent is very particular; and yet she is not the
 only *Egyptian* Acquaintance of the *Grecian*
 Beauty

¹ All over the East, they call the finest sort of their Opium,
Misti, and *Meferi*, which is to say, *Egyptian*: For *Egypt* is
 called *Misti*, as far as the *Indies*. It is a Corruption of *Meferi*,
 which is plainly from *Mizraim*, the old Name of *Egypt*. See
Jac. Bontius de Medicinâ Indorum, Lib. iii, Cap. 4.

Sect. 9. Beauty recorded by *Homer*. She had another,
 “ALCANDRA, the Wife of *Polybus*, who
 “dwelt likewise in the *Egyptian Thebes*, the
 “richest City then in the World. Her Hus-
 “band, *Polybus*, made a Present to *Menelaus*
 “of two Silver-Baths, two Tripods, and ten
 “Talents of Gold : and the Lady made a
 “separate Present to *Helen* of a golden Spindle,
 “and a Work-Basket of Silver, of an oval
 “Form, gilt round the Edges^m,”

THE happy Concurrence of Circumstances
 in this Observation has tempted me to put
 them together : But any Person who reads *Ho-*
mer with a tolerable Taste of ancient Manners,
 will find other Marks of his having been in
Egypt no less convincing.

No Traveller who does not describe a Coun-
 try of design, has given more Hints of his
 knowing its Nature and Situationⁿ. He fel-
 dom mentions *Sailing*, but he names *Egypt* as
 the Place of the greatest *Resort*. When *Ulysses*
 appears to the Wooers in the figure of a poor
 old Man, the most probable Lye he can tell
 of the way he was reduced to Poverty, is,
 That,

^m ——— ἀργύριον τέλαρον ——— τὸν δὲ ἔδωκε
 ΑΛΚΑΝΑΡΗ Πολύβοιο δάμωρ, ὃς ἔκει ἐνὶ ΘΗΒΗΣ
 Αἴγυπτινῃς, ὅθι πλεῖστα δῖοις ἐνὶ κλῆματα κείται·
 “Ὅς Μενελάω δῶκε δὴ ἀργυρίας Ἀσπιδόδας,
 Δαίους δὲ Τεῖποδας, δέκα δὲ χρυσῷο τέλαρτα.
 “Ἥκετι δ’ ἐν ἙΛΕΝῃ ἄλοχ’ ἔπει κλέμμα δῶκε·
 “Χρυσῷ τ’ Ἠλαχόλῃ, τέλαρτα θ’ ὑπὸ μύκλον ἔτασεν.
 “Ἀργύριον : χρυσῷ δ’ ἔπει χεῖρα κικέριεντο. Ὀδυσ. δ.

ⁿ See *Strabo*, Book I.

That, as was the Custom of the ancient Greeks, *sect. 9.* he had gone a *privateering* into *Egypt*; where he was taken, and sold for a *Slave* ^o. He had told the *same* Tale more particularly to his Servant *Eumeus* before, and even specified the *precise* Time it takes to sail, with a favourable Gale, from *Crete* to the only *Egyptian* Port; (*πεμπταλοι ιχόμεθα*) in *five* Days.

WHEN *Antinoüs*, one of the Wooers, is displeased with *Ulysses's* Behaviour, the first Threat that offers to him, is, to send him as a *Slave* to *Egypt* or *Cyprus* ^p. And in his Hymn to *Bacchus*, the Poet repeats the *same* two Places as the Common Market for *Slaves*. He takes occasion to give a nice Description of the Pirates Method of scouring the Coast, from the Story of their having once seized upon *Bacchus*, as some noble Youth, for whom they expected an immense Ransom: After they had dragged the God aboard, he makes the Captain of the Crew say to the Steersman, (who was beginning to suspect that their Captive would prove troublesome, and was advising to let him go)

*Mind you the Wind, and hoist aloft the Sail;
Haul in your Tackle: We'll see to the Pris'ner;
He'll*

^o Ὅς (Ζεύς) μὲν ἄμα Ἀντινόησι πολυπλάγχιστοι ἀνῆκον
Αἴγυπτον δ' ἰέναι, δολιχὴν ὁδόν. — Ὀδυσ. β.

^p He goes, says he,

Μὴ τάχα πάλιν Αἴγυπτον ἢ Κύπρον ἰέναι.
Ὀδυσ. β.

Sect. 9. *He'll visit, as I judge, Egypt or Cyprus,
Or sail the Northern Seas : — Unless he tell
His Name and Quality, and Friend's Estate* ^q.

As to the Country itself, the Poet has made his *Hero*, *Achilles*, (instructed perhaps by his Father, or by the wise *Chiron* ^r) give a noble Description of the *Metropolis*, *THEBES*; and in the compass of a few Lines, has shewn its *Form*, its *Wealth*, and *Policy* ^s. Nor is he less acquainted with the Nature of the *Egyptian Soil*, and the various Productions of that Land of Wonders ^t. He could scarcely hear of the *Ethiopians* in any other place but *Egypt*; much less could he learn their *Situation*, and the *Divison* of their Tribes ^u; and less still, that they were among the ancientest of Nations, and the oldest and purest *Votaries of the Gods* ^w.

THESE

^q Copied by *Ovid*, in his *Metamorph.* Lib. iii.

^r Pellusium, oppidum nobile, quod *PELUS*, *Achillis* Pater dicitur condidisse.

Ammian. *Marcellin.* Lib. xxii.

^s *Iliad.* I.

^t *Odyss.* Δ.

Ἀισυπλὶν, τῇ πλεῖστα φέρει ζείδωρος ἄρσος

φάρμακα, πολλὰ μὲν ἐσθλὰ μεμυσμένα, πολλὰ δὲ λυγρὰ

Some of those I take to have been, the *Μύρον λεύκον Ἀισυπλίου* *εὐώδες*, so often mentioned by *Hippocrates*; the *Σύσνον μύρον*, in the same Author: It was an Extract of Lilies used by the Ladies, and retains the *Egyptian* or *Asiatic* Name, from *Susan*, a Lily. *Hippocrates* likewise mentions the *Ἀκύνθα Ἀισυπλίου*, the *Βάλαν Ἀισυπλίου*, the *Βάλανθ Ἀισυπλίου*, the *Ἀισυπλίου συπλινέιν*, and even the *ΑΙΤΥΠΤΙΟΣ ΟΠΟΣ* itself. This last is thrown out by a various Reading, or rather a Conjecture; the more improbable, that in another Place, he prescribes the *ΟΠΟΣ ΜΗΚΩΝΟΣ*, and the *ΜΗΚΩΝΙΟΝ ΤΙΝΩ-ΤΙΚΟΝ*.

^u *Iliad.* I.

^w *Ibid.*

THESE, My Lord, are some of the Presump- Sect. 9.
tions of *Homer's* having been in *Egypt*, which are to be met with in his Works. They amount not perhaps to a strict Proof; but if survey'd, as they stand in the *Author*, they carry a high Probability, and will possibly leave but little room for doubting, when we consider, that he sailed with MENTES, a *Merchant* and *Ship-master*; and that no considerable Trade was carried on in *those days*, but with *Egypt*, *Phenicia*, or *Cyprus*: They furnished the chief Commodities then known; *Greece* at that time labouring under a great *Ἀρχηγορία**, as *Thucydides* calls it, and having no Superfluities to barter; but fetching the little Wealth they had, and the Beginnings of their Arts, from these Fountains of Science and Government †.

Now

* Want of Goods or Merchandize.

† The *Greek* Historians have been all condemned by *Bochart*, a Man of very great Learning, for asserting, that the lower *Egypt* was a Plain made out by the continual Congestion of the Slime, which their wonderful River swept along, in its Course thro' *Ethiopia* and the high Country. He has likewise chastised *Homer*, who favours that Opinion in his Account of the Distance of the *Pharus* from the Land. He founds his own Opinion upon the small Alteration which the River has made upon the *Egyptian* Coast, for Two thousand Years and upwards: For it is so long since *Alexandria* was built, which still continues a Sea-port Town: And he sees no Reason, why it should not be making constant Additions to the Land, if it had ever made any. But there is a Reason why that Effect of the River should cease. Where-ever the wide Communication of the Sea, and the Agitation that is frequent on the Main Ocean, is broken by the Intervention of *Promontories*, there Slime and Mud, and all the Dregs of a mighty River, fall to the ground, and settle; being neither driven by the Stream, now dissipated, nor tossed by the Waves: and the Slime thus settled, will receive

L

Additions,

Sect. 9. Now if to so many Marks of *Homer's* being a Traveller, we join the Character given of him in *two* Words by a Man of the same Cast, in what he calls ΤΟ ΦΙΛΕΙΔΗΜΟΝ, ΚΑΙ ΤΟ ΦΙΛΕΚΑΔΗΜΟΝ ΤΟΥ ΠΟΙΗΤΟΥ ², *his Love of Knowledge and of Travelling*, we both increase the Probability of his having been in *Egypt*, and find a *Spectator* worthy of so august a Scene: Here he might see, "What the
 "utmost Stretch of *Human Policy* is able to
 "perform:" He might see *Riches, Pleasures, and Magnificence*, reconciled (as far as the Nature of things will allow) with *Safety and good Order*. Here was the noblest *Contrast*, and most instructive Opposition, that *any* Conjunction can offer to our View: He came from a Country where *Nature* governed; and went to another, where from the highest Atchievement to the smallest Action in Life, every thing was directed by *settled Rules*, and a *digested Policy* ².

HERE

Additions, as long as it is protected by such powerful Bulwarks, and no longer. The same River, if it find any Rocks at a small distance from its Mouth, will heap Earth upon them, form an Island, and continue to increase it, until it leave only Space sufficient for a free Egress to itself, and the natural Play of the Waves on either hand, as they are directed by the adjacent Shore. The Mouths of the *Ganges*, the *Euphrates*, the *Danube*; and nearer home, the *Mæander* and the *Po*, are all Proofs of what is asserted above.

² Strabo, Geograph. Lib. i.

² Οὐ γὰρ μόνον τὸ χρηματίζειν ἢ κτείνειν ἢ κατεργάζεσθαι, ἀλλὰ καὶ τὸ περιπαθεῖν, καὶ τὸ λουεσθαι, καὶ κοιμηθῆναι μετὰ τῆς γυναικος, καὶ καθεύδειν καὶ βίου παρομένων πάντων.

Διοδ. Σικελ. Βιβλίου. α.
 Their

HERE was a *People* so thoroughly moulded Sect. 9. to their Government, that *Education* seemed to have taken place of *Nature*; and by a Depth of Thought in the Legislature, was laid so *true*, and made to take such *bold* of the Passions, that it seem'd rather to *create* than *direct* them. This appeared long after *Homer's* days, in their Tenaciousness of their own Customs, under a frequent Change of Masters ^b, and their infecting all the Nations that learned their Religion or Politicks from them, with the same *Stubbornness* and *Bigotry*.

BUT when our Poet went down to *Egypt*, they had received no Shocks from the *Persian* or *Macedonian* Power: They were living in Peace and Splendour; flourishing in all the *Arts* they chose to encourage; revered for their Wisdom, and renowned in Arms. *Here* he might fill a capacious Mind, and satiate that Thirst of Knowledge, which is the Characteristick of the greatest Souls. In *Greece* he must have learned many *Allegories*, while he exercised his Profession; but here he would see their Source and Design: He would be instructed in the *Rise* and *Use* of the Doctrines he had imbibed: He would gain an Ease and Exact-

L 2

ness

Their very *Musick* and *Sculpture* was circumscribed by Law, and continued invariable, says *Plato*, for many Thousands of Years. *Légum*, Lib. ii.

^b *Ægyptii plerique subsulculi sunt et atrati, magisque moestiores.——Controversi, et reposcenes acerrimi.——Nulla tormentorum vis inveniri adhuc potuit, quæ——invitum elicere potuit, ut nomen proprium dicat. Ammian. Marcellin. Lib. xlii.*

Sect. 9. nefs in applying them, and be able to raise his *Moral* to that stupendous Height we so justly admire. For what might we not expect from the Affluence and Fire of his Imagery, when ranged and governed by a *Mind* now *Master* of the Subject?

I AM very sensible, that *Homer's Mythology* is but little understood; or, to express it better, is *little felt*: and for this reason, the Effects of his *Egyptian Education* are lost upon the greater part of his Readers. There are but few who consider his *Divine Persons* in any other Light, than as so many *groundless Fictions*, which he made at pleasure, and might employ indifferently; giving to *Neptune*, for instance, the Work done by *Apollo*, and introducing *Venus* to perform what he now ascribes to *Minerva*. But it is mere want of Perception. His GODS are all *natural Feelings of the several Powers of the Universe*: or, as the Bishop of *Thessalonica* calls them, “ ENNOION EYGE-

“ ΝΟΝ ΣΚΙΑΙ ΕΙΣΙΝ Η ΠΑΡΑΠΕΤΑΣΜΑΤΑ,

“ *Shadowings, or Wrappers of noble Sentiments.*”

They are not a Bundle of extravagant Stories; but the most delicate, and, at the same time, the most *majestick Method* of expressing the Effects of those natural Powers, which have the greatest Influence upon *our Bodies and Minds*.

THERE

* Πᾶς δ' ὁ πρὸς τῶν θεῶν λόγος ἀρχαίαις ὀξετάζει δόξαι καὶ μύθοις, ἀνυπόμεινον τῶν παλαιῶν ἃς ἔχουσιν ΕΝΝΟΙΑΣ ΦΥΣΙΚΑΣ

THERE is scarcely a Page in *Homer's Poems*, Sect. 9. where we meet not with Proofs of this Assertion; and if we consider the Stroke it must have in Poetry, we shall find, that *here* is an Advantage for Description lost beyond retrieving: When to these *natural Sensations*, the Belief of *Sanctity* was joined, and the Apprehensions of a *Divine Presence* was filling the Mind, the Image would be *irresistible*, and raise such *Affections*, as best account for this Poet's being *deify'd* by the Ancients^d, and *doated* on by the Moderns.

IT MAY look odd to say, that even the *Ignorance* of these Ages contributed not a little to the Excellency of his Porms: But it was certainly so. The Gods were not called in doubt in those days; *Philosophers*, and speculative incredulous People had not sprung up, and decry'd Miracles and supernatural Stories; they rather made it their business to invent and propagate them, for the Good of Society, and the keeping Mankind in order:

L 3

Ex-

ΚΑΕ πὰ ῥ' περὶ γυμῶν, καὶ περὶ θέντων ἀπὸ τῶς λόγους ἃ
ΜΥΘΟΝ. ΣΤΕΦ. ΒΙΒ. Ι.

And the excellent *Vincenzo Gravina*: *Perloche gli antichi Poeti con un medesimo Colore, esprimevano sentimenti teologici, fisici e morali: Colle quali scienze, comprese in un solo corpo, vestito di maniere popolari, allargavano il campo ad alti e profondi Misteri.*
Della Ragion Poetica, Lib. i. § 8.

ἘΙ ΘΕΟΣ ΕΣΤΙΝ ΟΜΗΡΟΣ, ΕΝ ΑΘΑΝΑΤΟΙΣΙ ΣΕΒΕΣΘΩ,
ΕΙ Δ' ΑΤ ΜΗ ΘΕΟΣ ΕΣΤΙ ΝΟΜΙΖΕΣΘΩ ΘΕΟΣ ΕΙΝΑΙ.
Ἐπὶ γυμ. ΒΙΒ. Δ.

Sect. 9. *Expedit esse Deos, &, ut expedit, esse putemus :
 ~~~~~ Dentur in antiquos Tburæ Merumque focos \*.*

By *this* means, here too, the Poet described from *Realities* ; I mean, such things as had a double Weight, by being firmly believed, and generally received for *sacred Truths* : And he must have had a good *Faith*, or at least a *strong Feeling* of them himself, to be able to tell them with such Spirit and Complacency.

ONE of the wildest Stories in the whole *Iliad*, if taken literally, is in the very beginning of the fifteenth Book ; where *Jupiter* reminds his Spouse, how, upon occasion of a former Quarrel, “ He had fastened two Anvils to her Feet, and twisted a golden permanent Chain about her Arms ; and so mounting her aloft, had hung her up between the Clouds and the Sky.” And yet this Legend was so well believed, “ That in the Neighbourhood of *Troy* they *skewed* the two *Lumps of Iron* which had been hung about the Goddesses, and which *Jupiter* informs us he let fall there, in order to give future Ages a certain Proof of that memorable Transaction †.”

WOULD not *this* tempt one to conclude, that the *Commonalty* in all Ages is the *same* ?  
 always

\* Ovid. de Arte Amandi, Lib. i.

† ————— Μύθος δ' ἐνὶ Τροίῃ

Κάββαλον, ὅπως ἥλοιτο καὶ ἱερομένοισι πύβιδαι.

Καὶ δέκνυνται, φασὶν ὑπὸ τῷ πεποιητῶν, οἱ τίσις Μύθος, ὡς ἀντίφω ΑΚΜΟΝΑΣ ἔειπεν.

Εὐσταθ. ἐν τῇ Q 'Ραφιδ. 'Ιλιάδ.

always ready to swallow a wondrous Tale, be Sect. 9. it ever so gross or senseless, and to believe a Metaphor in its literal Meaning. Our modern Sages are indeed widely different from the ancient: They, as I observed, employed their Wit in composing sacred Allegories, and their Authority & among the People in supporting them. They look'd upon them as the great Bridle of the Multitude, to whose Passions they knew it was necessary to speak, without pretending to govern them by Reason and Philosophy. But many of the Moderns, who would fain be thought wise, employ their Talents and Learning, such as they are, to very different Purposes.

BUT what Use soever may be made of it, it is certain that Fiction and Lying are inseparable from Poetry. This was the first Profession of the Muses; as they told Hesiod one day they appeared to him, while he fed his Lambs in a Vale of Helicon: "Shepherd, said they,

L 4

Ἴδμεν

§ Plate having first mentioned what he calls his ΤΟ ΟΝ αἶα. γένεσσι δ' ἔκ. ἔχον and Ο ΓΕΡΟΝΩΣ ΤΙ, καὶ ΩΝ, καὶ ΕΣΟΜΕΝΟΣ μὲν, with great Modesty adds, Παιὶ δὲ τ' ἄλλων δαιμόνων ἐπιπύ, καὶ γυνῶναι τ' γένεσσι ΜΕΙΖΟΝ ἢ πατὴρ ἡμῶν. Πείσειον δὲ τοῖς εἰρηκόσιν ἐμπροσθεν ΕΚΓΟΝΟΙΣ μὴ ΘΕΩΝ ἔσιν, ὡς ἔφασαν· σαφὲς δὲ περὶ τὴν αὐτῶν προχόνες εἰδῶσι. Ἀδύνατον ἔν τοῖς Θεῶν παῖσιν ἀπείπει, καὶ περ ΑΝΕΥ ΤΙ ἐκόντων καὶ ἀναγκάων ἀποδείξειεν ἄλγεσι, ἀλλ' ὡς ἐπικαὶ θάσκατον ἀπαγγέλλει, ΕΠΟΜΕΝΟΤΕ ΤΩ ΝΟΜΩ, περὶ τῶν.

Τίμαιος.

Sect. 9.



Ἰδμεν ψεύδῃα πολλὰ λέγειν ἐτύμοισιν ὁμοῖα :

Ἰδμεν, τὺτ' ἐδύλομεν, ἀληθῆα μυθήσασθαι.

*'Tis ours false Tales to frame, resembling true ;  
And ours, t' unfold the Truth itself to Men.*

“ Then they gave him a fair Rod, a Shoot  
“ of verdant Laurel, breathed into him a di-  
“ vine Song, and taught him to celebrate  
“ things *past*, and things *to come*.”

ANOTHER Ancient, of a lofty Strain and unbounded Flight, has made a sort of *Apo-logy* for this part of his Profession: He has founded it upon the Nature of Mankind, of which he seems to have had the strongest and most forcible Perceptions of any Poet. It is in the Story of *Pelops*; ——— ‘ the Love  
‘ that *Neptune* bore him after he was taken  
‘ out of the Kettle, where he had been boil-  
‘ ed, and all the Pieces of his Body put to-  
‘ gether, without losing a bit, save the Top  
‘ of one Shoulder, which they made up with  
‘ another of Ivory.’ Then most *naturally* he adds <sup>h</sup>, “ *Wonders are every where : and still,*  
“ — *some way, — an artful Tale, — dress’d*  
“ *up with various Lyes, beguiles the Thoughts*  
“ *of mortal Men, and pleases more than Truth.*”

THE

<sup>h</sup> Ἡ θαῦμα πᾶ πολλὰ  
καὶ που πὶ κ' βροτῶν φρένα,  
ὑπὲρ τ' ἀληθῆ λόγον,  
Διδο: δαλμένοι ψεύδεσι ποικίλοις  
ἔξαπατῶντι ΜΥΘΟΙ.

Πηδύρι 'Ολυμπ. Α.

THE eloquent Attic Moralift is of the fame Sect. 9. Opinion: “ *Those*, fays the Orator <sup>i</sup>, who would  
 “ write or paint any thing agreeable to the  
 “ *Vulgar*, fhould not chufe the moft profit-  
 “ able, but the moft fabulous Subjects. For  
 “ this reafon, *Homer*, in his *Epic*, and the  
 “ Inventers of *Tragedy*, deferve our Admi-  
 “ ration. They obferved this original Biais  
 “ in Mankind, and have adapted their *Poe-*  
 “ *try* to it. *Homer* has wrapt up the Wars  
 “ and Conflicts of the *Heroes* in Fable; and  
 “ the Tragedians, in the publick Games,  
 “ entertain us with the fame Fables, by Ge-  
 “ fture and Action.”

IT was indeed a very extraordinary Pro-  
 ject of our ingenious Countryman, *To write*  
*an Epic Poem*, without mixing Allegory, or  
 allowing the fmalleſt Fiction throughout the  
 Compoſure. It was like lopping off a Man’s  
 Limb, and then putting him upon running  
 Races; tho’ it muſt be owned, that the Per-  
 formance <sup>k</sup> ſhews with what Ability he could  
 have acquitted himſelf, had he been ſound and  
 entire.

BUT WE have at preſent ſo little Fiction,  
 and ſo much Poetry, that it will not be amiſs  
 to hear, among the reſt, *Socrates’s* Senſe of the  
 matter. He had been often commanded in  
 his Sleep, to apply himſelf to *Muſick*: At firſt,  
 he

<sup>i</sup> ἸΣΟΚΡΑΤ. περὶ Νικηκλίας.

<sup>k</sup> Sir W. Davenant’s GONDIBERT.

Sect. 9. he understood the Admonition as if it related to *Philosophy*; That being, in his Opinion, the truest Harmony, which consisted in the *Numbers and Measures of Life*. But at last, being in Prison, he bethought himself, that it was safest for him to apply to the common Poetry. Wherefore he first set about composing an Hymn to *Apollo*, whose Feast was then celebrating: But upon a little farther Reflection, "That a Poet, if he would be really  
 "such, must make, and feign, and not just  
 "write *Discourses in Metre*<sup>1</sup>;" and having no Talent at *Allegory* himself, he took the first Fable he remembred of *Esop's*, and put it in Verse.

THERE is not a Circumstance of this little Story, which affords not a Maxim to a Poet, But it seems strange, that a Man so capable and quick-sighted in Characters, and so great a Master of Irony as *Socrates*, should have no Genius for Musick<sup>m</sup>, and be barren in *Mythology*. I believe he *reasoned* too much; was apt to canvass his Fancies, and not be indulgent enough to his *Imagination*, which is the prime Faculty of a Mythologist. It is this, that distinguishes the *real Poet*; and one Stroke of its *plastick Power* discovers him more, than the greatest Magnificence of Words, and Pomp of Description.

WE

<sup>1</sup> Ἐννοήσας ὅτι ἡ Ποιητὴν δεῖ, εἶπε μέλλοι ΠΟΙΗΤΗΣ εἶναι, ποιῆν ΜΥΘΟΥΣ, ἀλλ' οὐ ΛΟΓΟΥΣ.


Πλάτωνος Φαίδρον.

<sup>m</sup> Plato, Πολιτείας Γ.

WE are told by the Author of the beautiful Essay upon the Pleasures of the Imagination <sup>Sect. 9.</sup>, "That Mankind receive more Delight  
 " from the *Fancy* than from the *Understanding*." Few are capable of Pleasures purely intellectual; and every Creature is capable of being pleased or disquieted in some degree by the *Fancy*. Hence, plain naked Truth is either not perceived, or soon disrelished. But the Man who can give his Ideas *Life* and *Colouring*, and render the subtil Relations and mutual Influences of natural Causes sensible and striking; who can bestow upon them a *human Appearance*, and then weave them into a strange and passionate Story; to *him* we listen with Wonder, and greedily learn his soothing Tale. We find a pleasure in comparing it with the *Truth* which it covers, and in considering the Resemblance it bears to the several Parts of the *Allegory*.

ORPHEUS had never been said to have charmed the wildest Beasts of the Woods, and to have made the rigid Oaks keep time to his Numbers, had he simply told the Import of his Song: Had he acquainted his savage Audience, "that *Time* and *Space* were the  
 " ancientest of things; that they had brought  
 " forth many wild and strange Productions,  
 " arising from the jarring Natures and un-  
 " couth Combinations of the various *Seeds* of  
 " *Being*;

<sup>9</sup> *Spectator*, Numb. 411.

Sect. 9.  “*Being*; but at length, *in Time*, the Heavens appeared, with the Air, the Earth, and Seas; which were the last of Things, TIME having neither been able to destroy them (as it had done its former Productions) nor to make additions to them, and bring forth the like.” Such Doctrine as this had found no admission into the Minds, nor welcome from the Fancy of the uncultivated Crowd: They could receive little Pleasure from the Narration, and be impressed with no Reverence for the Subject.

BUT WHEN, after striking his *Lyre*, and softening every ruder Thought, he took up another Strain, and began to unfold the ancient Reign of boary *Saturn*, the Marvels of the *Golden Age*, and the strange Relation of his *Progeny*; “How the old Monarch was married to *Ops* or *Rhea*, and had by her many Children; “*These* the cruel Father himself devoured soon after they were born; until at length she brought forth *Jupiter* and *Juno*, *Ceres* and *Neptune*, who rebelled against their voracious Parent, made the beneficent *Jupiter* King, and deprived *Saturn* for ever, both of the Power to destroy his new Offspring, or yet to beget any more:” *It was then* that the stubborn Multitude opened their Hearts to the wondrous Tale; and with a pleasing Amazement received his Sayings: They conceived a high Reverence for their Teacher, and were struck

struck with an Awe and Dread of the Deities Sect. 9.  
which he sung. 

I AM under a necessity of having recourse to Examples, because the Subject is of a nature so ticklish and delicate, as not to admit of a direct Definition: For if ever the *Je ne sçais quoi* was rightly applied, it is to the Powers of Mythology, and the Faculty that produces it. To go about to describe it, would be like attempting to define *Inspiration*, or that *Glow of Fancy* and *Effusion of Soul*, which a Poet feels while in his *Fit*; A Sensation so strong, that they express it only by Exclamations, Adjurings, and Rapture!

*Auditis? An me ludit amabilis  
Infania? Audire & videor pios  
Errare per Lucos, amænæ  
Quas & Aquæ subeunt & Auræ!*

WHEN a Favourite of the Muses is in this condition, *Nature* appears in her gayest Dress; The noblest Objects come in view; They turn out their beauteous Sides; He sees their various Positions, and stays for nothing but *Resemblance* to join them together. The Torrent of the Poetick Passion is too rapid to suffer *Consideration*, and drawing of Consequences: If the Images are but strong, and have a happy Collusion, the Mind joins them together with inconceivable Avidity, and feels the Joy of the Discharge,

Sect. 9. charge, like throwing off a Burthen, or Deliverance from a Pressure<sup>o</sup>.

BUT at the same time, this *Force* and *Collusion* of Imagery is susceptible of very different Meanings, and may be viewed in various, and even *opposite* Lights : It often takes its rise from a Likeness which hardly occurs to a cool Imagination ; and which we are apt to take for downright Nonsense, when we are able to find no Connexion between the strange Comparison and its intended Object. It is, in reality, the next thing to *Madness* ; obscure and ambiguous, with intermixed Flashes of Truth, and Intervals of Sense and Design<sup>p</sup>. There is *Lycophron's CASSANDRA*, for instance ; an admirable Imitation of a *Prophetic Fury*, which is not so obscure for being a *Prediction* (having, like other Heathen Prophecies<sup>q</sup>, foretold things that had fallen out before it was wrote) : But it is clouded by the dark Manner of hinting at *Men* and *Things*, in such Resemblances and Allusions, as render

- At Phœbi nondum patiens, immanis in Antro  
Bacchatur Vates ; magnum si pectore possit  
Excussisse Deum. Tanto magis ille fatigat  
Os rabidum, fera Corda domans, fingitque *premeudo*.

Virgil. *Æneid*. Lib. vi.

ῥ' Ἐσὶ δὲ φύσει ἡ Ποιητικὴ ἢ σύμπεσα ἀνιγισματοδύτης, καὶ ἔστι περὶ χρόνους ἀνδρὲς ἰσχυρίζεται. Ἐπὶ δὲ πρὸς τὸ φύσει περὶ αὐτῆς εἶναι, ὅταν λάβεται ἀνδρὲς φθονεῖ τε, καὶ μὴ βυλομένε ἡμῶν ἐνδεικνύσθαι, ἀλλ' ἀποκρύπτειν ὅτι μάλιστα τῶν αὐτῶν σοφίαν, ὑπερῶς δὲ τὸ χρεῖμα ὡς δύσγνωστον φαίνεται, ὃ πὸς ποτὲ νοῦσι ἔλατ' αὐτῶν.  
Πλάτων. *Ἀλκυία*. β.

- <sup>q</sup> See *Aristotle's Rhetor*. Lib. iii. § 17. of *Epimenides*.

render it one continued Train of wild and da- Sect. 9.  
ring Metaphor. 

BUT it is time, *My Lord*, to look back, and remember that we are treading upon *enchanted Ground*; for so is every Inch that belongs to the Poets: And as we have lately been informed of certain Countries where every thing in Nature is *reversed*, it is exactly the Case here, where a little Folly is preferable to the deepest Wisdom, and Persons of cool Sense are incapable of the highest Honours: Nor have the *Possessed* any cause to complain, while they may comfort themselves that they are not without Company; and those of the most eminent of Mankind. “*That there is*

“a Grain of Folly incident to *Great Minds*,” is an Observation not entirely confined to *Poetry*; but\* extending itself to Persons that excel in every Art and Character of Life: The same Flow of Spirits, and Energy of Thought, which enable them to excel in Science, and reach the *Heights* of their Profession, hurrying them often beyond the *common Measures* of ordinary Life; by which alone the Vulgar judge of Wisdom and Folly. In *natural Knowledge* it makes a *Democritus* or an *Archimedes*, who were sometimes thought a little crazy by their Countrymen. But when it was applied to what *They* thought *divine Matters*, it assumed a more venerable Habit and severer Mien: It then required *Submission* and  
Obe

Sect. 9. *Obedience* : Yet still, it preserved something of the Air and Look of the original Passion ; something of the *ecstatick Manner* of an agitated Mind. This is so true, that those who were inclined to falsify the Character, and wanted to pass themselves upon Mankind for the truly inspired, were obliged to adopt likewise the *Appearance*, and affect a maddish Behaviour, to give a Sanction to the *Cheat*†.

WHAT may be the *Appearances*, or Aspects of Things natural or divine, which have the virtue thus to shake our Frame, and raise such a Commotion in the Soul, I will not so much as enquire: The Search, I should suspect, would be fruitless, if not *irreverent* : It would be like prying into the Author of *Fairy-Favours*, which deprives the curious Enquirer of his present Enjoyment, while the *courted Phantom* mocks his eager Grasp, or presents him with a Turf,

† Sic fieri jubet ipse *Deus* ; sic magna Sacerdos

Est mihi *divino* vaticinata *Sono* :

Hæc ubi Bellonæ motu est agitata, nec acrem

Flammam, non *amens* verbera torta timet.

Ipsa bipenne suos cædit violenta lacertos,

Sanguineque effuso spargit inulta Deam :

Statque latus præfixa verû, stat saucia pectus,

Et canit eventus quos Dea magna monet.

Alb. Tibul. Eleg. 1, 6.

† ——— Bona pars non Ungues ponere curat,

Non Barbam ; secreta petit loca, Balnea vitat ;

Nanciscetur enim pretium nomenque *Poetæ*, &c.

Horat. de Arte Poët.

† Καθόλου μὲν γὰρ ἐν ταῖς ἱστορούμεναις ΜΥΘΟΛΟΓΙΑΙΣ ἔκ  
ἐκ παντὸς τέρπει πικρῶς πῶν ἀλήθειαν ἔξετάσειον.

Διοδ. Σικελ. Βιβλ. δ.

Turf, or Stone, instead of a Goddess. The Sect. 9. Objects, they say, of this Passion, discover themselves, like a *coy Beauty* <sup>u</sup>, but by halves ; it is well if you obtain a Side-Glance, or a passing Smile: They cannot bear to be stared at, and far less to be criticized, and taken to pieces: It is unlawful to doubt of their Charms, and the ready way to elude their Force, and rob ourselves of the delightful Astonishment. But thus far perhaps we may presume to carry our Enquiry without offence, and venture to say, *That* the original Cause of this Passion must be some *wondrous sublime thing*, since it produces such admired Effects; Its Dictates, in many places, are received with profound Submission, and the Persons touched with it are held in high veneration.


MODERN *History* informs us of certain Countries, where they pay a devout Regard to *mad People*. They look upon them as favoured with some *nearer Aspects* of heavenly things than are allowed to other Men, and as having somewhat about them *sacred* and *divine*. As I do not pretend to account for this strange Opinion, I can only as it were guess, by parallel Cases, what may be the Reason of it: And without looking so far back as the *prophetic Sibyls*, or the truth-telling, but disregarded *Cassandra*, we find abundance of Examples

<sup>u</sup> *Non copri sue Bellezze, e non l' espone.* Tasso.

Sect. 9. Examples in later Antiquity, of the Deference paid to the Ecstatick Race. The ancient *Greeks* have expressed the Sense they had of their Condition, by the very Name they gave them <sup>w</sup>: From its Origin we know how inseparable they thought the Symptoms of *Mythology* and *Madness*. They saw the Persons under either Passion, neither looking nor speaking like *other Mortals*: They were amazed at their Change of *Voice* and *Feature*; and could not persuade themselves, but that they must be actuated by some higher *Genius* than was competent to Mankind.

BUT it was not only the *Appearance* that struck them; They were led into the same way of thinking, by the imagined *Effects* of this Passion. Some of the Proficients in it, they thought capable to inform them of the *Will of Heaven*, and describe the Deeds of Heaven-born Heroes; Others of them, to foretell what would happen *on Earth*; and easily inferred the Sacredness of the Cause from its wonderful and beneficent Influence. They were not able to imagine that mere Humanity could penetrate into the Depths of Futurity, or unravel that Combination of Causes, which they called *Chance*: Their acuteſt Observers could discover no Path to guide them thro' the *Abyss of Ages*, to the Fates of Families and Nations latent in the Womb

<sup>w</sup> MANTIS.

Womb of Time\*: Of course therefore, they Sect. 9.  
 admired the darkeſt Hint given by an Oracle,   
 and received the moſt diſtant Notice of an ap-  
 proaching Event, as a Meſſage from Heaven.

“ We reap, ſays the Philoſopher, notable Ad-  
 “ vantages from *Madneſs*, which comes to us  
 “ as a Gift of the Gods. There is, for in-  
 “ ſtance, the Prophetesſ of *Delpbi*, and the  
 “ Prieſteſſes of *Dodona*, who in their Mad-  
 “ neſs have done great and ſignal Services to  
 “ Greece, both of a publick and private na-  
 “ ture, but little or nothing *when in their*  
 “ *Wits*. It would be tedious to enter upon  
 “ the Story of the *Sibyls*, or tell of many  
 “ others, who, under the Power of a furious  
 “ divining Spirit, have forewarned numbers  
 “ of People of things that were to come. At  
 “ times there fall upon certain Families ſome  
 “ cruel Diſtempers, or other ſevere Affliction,  
 “ to puniſh them for the Crimes of their  
 “ Progenitors; but if any one of them is  
 “ ſeized with this *ecſtatick Spirit*, and begin  
 “ to *propheſy*, a Cure is found: They fly to  
 “ Prayers and Holy Ceremonies, and light  
 “ upon certain expiatory and myſtick Rites  
 “ which free the Perſon thus inſpired, and  
 “ is a ſtanding Remedy in all ſuch Caſes to  
 “ Poſterity.

M 2

“ BUT

\* Πρίσματ' ἀφ' ἧς χαλεπώτατον ἐστὶ τελευτῶν  
 Γινῶναι, ὅπως μέλλει τῷ θείῳ τέλος.  
 “ Οὐ γὰρ τίς αὖτις πρὸς τὸ μέλλον ἐστὶ  
 “ Οὐ ζῶντα θνητὴ πικρὰ ἀμυχανίης.

ΘΕΟΓΝ. ΓΝΩΜΑΙ.

Sect. 9.



“ BUT the most *beautiful Madness*, and  
 “ amiable Possession, is, when the *Love* of the  
 “ *Muses* seizes upon a soft and susceptible  
 “ Mind: It is then that it exalts the Soul,  
 “ and throwing it into Ecstasies, makes it  
 “ break forth in *Hymns* and *Songs*, or other  
 “ Strains of Poesy, and at once celebrate the  
 “ high Atchievements of ancient Times, and  
 “ instruct the Generations to come. This is  
 “ so certain, that whoever he be that pretends  
 “ to the *Favours* of the *Muse*, without parta-  
 “ king of this Madness, from an Opinion per-  
 “ haps, *That Art alone is sufficient to make a*  
 “ *Poet*, he may assure himself that he will *fail*  
 “ in his *Character*; his Work will be lame;  
 “ and while the Productions of the *inspired*  
 “ *ecstatick Train* are read and admired, his  
 “ *sober Performance* will sink in Oblivion.”

LET us acquiesce in this Sentence, *My Lord*,  
 in so far as it regards Poetry; and after a fruit-  
 less Attempt or two, get loose at last from an  
*infectious Subject*.

▼ *Plato in Phædro.*



**S E C T.**



## S E C T. X.

**I** H A V E somewhere read of a famous Painter, Sect. 10. who, to give proof of his Art, had painted a *sleeping Satyr* ; that after the first Design was finished, he began to think it might be proper to diversify and enliven it, with the addition of a Country Boy standing aside and gazing at the Creature, as if afraid to awake him. He tried it; and expressed so happily the Curiosity and Wonder in the innocent Face

Sect. 10. of the young Peasant, that when the Picture was expos'd to view, and the People came flocking to see it, their whole Attention turn'd upon the Adjunct of the Piece : They admir'd the wondering Boy, were delighted with the native Simplicity and Surprize in his Look ; and all the Master's Art, in expressing the Character and uncouth Proportions of the *principal Figure*, was over-look'd and thrown away.

I MAKE little doubt but this may be frequently the Case of those who attempt to design after *moral Originals*, as well as *natural ones*. They enter so deeply into *one* Passion or Bias of *Humanity*, that, to use the Painters Phrase, they quite *over-charge it*. Thus I have seen a whole System of Morals founded upon a single Pillar of the inward Frame ; and the entire Conduct of Life, and all Characters in it, accounted for, sometimes from *Superstition*, sometimes from *Pride*, and most commonly from *Interest*. They forget how *various* a Creature it is they are painting ; how many Springs and Weights, nicely adjusted and balanced, enter into the Movement, and require a *just* Allowance to be made to their several *Clogs* and *Impulses*, e'er you can define its Operation and Effects. But few of them are willing to acknowledge so much ; and, like the honest Painter, go and dash out the *superfluous* Boy, how beautiful soever in him-

himself, because he eclipses the principal Re-  
presentation. Sect. 10.

WHETHER any such Enormity has happened in some Step or other of this Enquiry, or whether it would be worth while to lop off the Excrescence, if it prove troublesome, I submit to your Lordship's Determination. All I wish for, is a short *Demur* in the Sentence, until we regain a *cooler* Temper to conduct us to the end of our Search, and to teach us, What *Use* is to be made of the *mad mythological Vein*? A chief Part of *Homer's* Works cannot be understood without some Knowledge of its Nature and Origin, nor tasted without a Consciousness of his Dexterity in the Application. Even the lively Author of the *Dialogues of the Dead*, with all his Penetration, has put it as a Maxim in the Mouth of the Poet, "That as it is  
" the best way to *prophecy* of distant things,  
" and wait for *Events* to fulfil it; So in *Poetry*, there is nothing like sending forth  
" a *Fable* into the World, in hopes that some  
" time or other it may stumble upon an  
" *Allegory*."

MYTHOLOGY, taken in the largest Sense, must be distinguished into two sorts: The one *abstracted* and *cool*; the Result of great Search and Science: " Being a Comparison of the Harmony and Discord, the Resemblance and Dissimilitude of the Powers

Sect. 10. “and Parts of the *Universe*.” It often consists of their finest *Proportions* and hidden *Appetitudes* set together, and personated by a *Being* acting like a *Mortal*. “The other, sudden and flashy ; rapid Feelings, and Starts of a Passion not in our power.” The first of these may be called *artificial*, and the second *natural* Mythology ; the one is a Science, and may be learned ; the other is the Faculty that for the most part, if not always, invents and expresses it. This last cannot be learned ; but like other natural Powers, admits of *Culture* and *Improvement*. “The Use I would make of such a Division is to observe, That *Homer* had the happiest Opportunities the World could give, to *acquire* the one, and *improve* the other.”

IT IS but calling to mind his Climate and Parentage, his Education and Business, to be persuaded of the fair Chance he had for a *noble Capacity* and a proportioned *Culture*. They conspired to bless him with so powerful an Influence, that the sagacious *Democritus*, struck with admiration of his *Genius*, and its Effects, said in a happily invented word, *That it approached to Divinity* \*. And as for *acquired* Knowledge in the *mythological* way, had he been to range over the Globe, He could have pitched upon no Country, in any Age before  
OR

\* Ουμνός φησεν ἡ λαχὼν θεαζομένη.

Διον. Λόγος 15

or since, so proper for his Instruction as the Sect. 10.  
then Kingdom of Egypt.

IN EGYPT he might learn their Doctrine concerning the *Origin* of Things; He wou'd be informed of the *Antiquity* of PAN and the *Inventions* of THOTH: He wou'd hear their Statute-Songs and legal Hymns, handed down for thousands of Years, and containing the Principles of their primitive *Theology*: The Nature of the *Elements*, the Influences of the *Planets*, the Course of the *Year*, and Instincts of *Animals*. How attentively would he listen to the *Songs* of their *Goddeſs*? —the Compositions of the beneficent *ISIS*<sup>b</sup>; who, while on Earth, condescended thus to employ the *Muses*, and prescribe the *Form* in which she would be worshipped after she was gone? These he would imbibe; and like some young *Druid* come over from *Gaul* to study under the *British Priests*, the senior Doctors of their oral Mysteries, He wou'd return to his Country fully instructed, and a Master in their emblematical Mythology.


NEVER was there a People so addicted to *Metaphor* and *Allusion*: Their very *Method of Writing* or *Sacred Sculpture*, was a complete and standing System of *natural Simile's*. “ It  
“ was an immense Collection of all the Re-  
“ lations, and analogous Circumstances, they  
“ could

<sup>b</sup> Ἐκεῖ φασί, τὸ τὸν πολὺν ἔχοντος στοιχομένην χεῖρον μέλη, τῆς  
ἸΣΙΔΟΣ ποιήματα γινόμεναι. Πλάτωνος Νόμων. β.

Sect. 10. "could find in a long course of Observation, between *human Affairs*, and the Nature and Make of *Birds, Beasts, Fishes, Reptiles, Insects*, or whatever animated or inanimated thing they imagined most consonant in its *Manners and Oeconomy* to what they wanted to represent."

Thus when they would signify a *dutiful Child*, they painted a *Stork*; because that Bird, as they fancied, being fed by its Dam, and taught to fly, never afterwards leaves her, but accompanies and tends her until she die of old Age. When they had a mind to represent a Woman that had been *once* with Child, they painted a *Lioness*; because they believed that Animal to conceive but once. When they designed to paint a Man universally *bated and shunned*, they drew an *Eel*, which is found in company with no other Fish.

THEY HAD likewise a singular way of expressing *abstracted Ideas*; such as *Pleasure* and *Pain, Impossibility, Antiquity, Happiness*, and the like. Thus, to express *Pleasure*, they painted the Number *Sixteen*, which they looked upon as the Year of Life when Mankind is capable of *mutual Enjoyment*. For an *Impossibility*, they delineated *two Feet* walking upon Water; and to denote any thing very ancient, they painted a Bundle of their *Papyrus*, a Plant which they thought the *first Food* of Mortals, before the Invention of Corn, or eating

eating of Flesh. Sometimes their Characters Sect. 10.  
did not only contain a simple Expression of a   
Fact, or the Manner of it, but likewise exhibited the *Reasons* and *Cause*; especially if it was a *natural Appearance* that happened in their Country, or any thing relating to the Division of *Time*, or the Revolutions of the *Heavenly Bodies*.

THUS, in order to explain the *Overflowing* of the *Nile*, they first painted a *Lion*; because the Inundation of *Egypt* happens constantly in *June*, when the Sun is in that *Sign* of the *Zodiack*. Under him stood three *Water-Vessels*; and the Figure of a *Heart* with a *Tongue*, in the midst of them. The three *Urns*, neither more nor less in number, denoted the *three Causes*, as they conceived, concurring in the Production of the *Phenomenon*. One they ascribed to the *Soil* of *Egypt*; of such a nature, they said, as to generate Moisture in itself: The second stood for the Influence of the *Ocean*, whose *Waves*, according to *Thales*, were then impelled into the River's Mouth by the *Etéſan* Winds: though that Part assigned to the Ocean may rather favour the *Opinion* of *Euthymenes*, " That the *Nile* takes its rise from  
" the *Atlantic*, and yearly overflows its *Banks*,  
• " at the Season when these Winds beat upon  
" the Coast, and drive a greater quantity of  
" Water into the mouth of the Cavern that  
" feeds

Sect. 10. "feeds it c." The third *Urn* expressed the true Cause of the annual Deluge; the prodigious *Rains* that fall about that time in the Southern Parts of *Ethiopia*, and are gathered by a large Circuit of Mountains into the Bason or Lake, where the *Nile* has its Origin. These make it swell above its Banks, and lay the *Lower Egypt* under water for three Months in the Year <sup>d</sup>.

THE *Heart* was an Emblem of the *Nile* itself, as it gave Life and Motion to *Egypt*, in the same manner as the other does to the *Human Body*: And the annexed Tongue represented *Humidity*, the great Cause of their Happiness; and according to them and their Scholars c, the *first* constituent Principle of *Being*.

THESE, *My Lord*, are a few Examples of the *enigmatical* Humour of the *Egyptians*. I could with pleasure add to them, both for the Curiosity of what they contain, and because they abound with *Imagery*, and fill the Mind with more Sensations than any other kind of Writing. I could run over the surprising Resemblance they found between the

*Sun*

c Navigavi Atlanticum mare: Inde Nilus fluit, major quam diu Etesiae tempus observant: tunc enim ejicitur mare instantibus ventis. Cum resederint, & pelagus conquiescit; minorque discedenti inde vis Nilo est. Cæterum dulcis maris sapor, & similes niloticis Belluæ.

Euthym. Massiliens. apud Senecam. Nat. Quæst. Lib. iv. § 2.

d ὨΡΑΠΟΛΛΩΝΟΣ ΝΕΙΛΩΟΥ ἹΕΡΟΓΑΥΦΙΚΑ.

Βιβ. α. κ. α. ρ. ρβ.

• *Thales*, and the *Ionick School*.

Sun and a puny Insect, the common BEETLE, Sect. 10. in its Generation, Instinct, and Parts. I could relate the Sympathy they observed between the Moon at her Change, and their *Cynocephalus* or APE; an Animal, as they said, designed by Nature for a *sacred Symbol*, in so far as it comes into the World *circumcised like an Egyptian Priest*: And from these and such like, we might explain a part of the Reason of their monstrous Statues, and *Baboon-Worship* †. But an Apprehension stops me, lest it be said, That all this while I am but indulging a Conjecture, and pleasing myself with an imaginary Scheme; “ That *Homer* “ never learned the *Egyptian Mythology*, nei- “ ther does it appear, that he knew the Grounds “ of their Religion.”

THE *Argument* of the greatest weight to prove that He did, is taken first from the *Allegories* that are found in his Writings. They contain the same *Doctrine* and *Theogony* as we

† The Opinion which the wise and learned *Plutarch* entertained of their Rites and religious Ceremonies, is something singular. ‘Οὐδὲν γὰρ ἄλογον, οὐδὲ μυθώδες, οὐδὲ ὑπὸ διησιδαίμονος (ἔσπερ ἔνιοι νομίζουσι) ἐστραπτειοχαιῶτο ἹΕΡΟΥΡΓΙΑΙΣ, ἀλλὰ τὰ μὲν ἡθικὰς ἔχοντα καὶ χρεώδεις αἰτίας, τὰ δ’ ἐκ ἁμολογῶ κοινῆς τοῦ ἹΣΤΟΡΙΚΗΣ ἢ ΦΤΕΙΚΗΣ ἐστίν: And the very Example he subjoins is, οἷον τὸ πρὸς ΚΡΟΜΜΥΟΤ, the Regard they pay to the *Onion*. “ The *Egyptians*, “ says he, have inserted nothing into their Worship with- “ out a *Reason*, nothing merely *fabulous*, nothing *superstitious*, “ (as many suppose); but their Institutions have either a Re- “ spect to *Morals*, or to something *useful* in *Life*; and many “ of them bear a beautiful Resemblance of some *Fact* in *History*, “ or of some *Appearances* in *Nature*.”

ΠΛΥΤ. ΠΡὸς ἹΣΙΔΟΣ καὶ ὈΣΙΡΙΔΟΣ.

Sect. 10. we are well assured was delivered by *Orpheus*, and in the same *veiled* and *mystic* manner: So that with the same certainty as we can say, such a Man is a *Stoick*, another an *Epicurean*, and another a *Sceptick*, we can affirm that *Homer* is an *Egyptian Mythologist*. We immediately suspect a Man to be a Disciple of a particular *Sect*, and instructed in this or the other *School*, from his way of writing, and using the Terms peculiar to that *Sect*. But if we find him building likewise upon the same *Principles*, and delivering the same *Maxims*, we no longer doubt of his *Preceptor*.

THE *Egyptian* Religion and Doctrines, were settled in the southern Parts of *Greece*, by *Danaus* and his Posterity. Afterwards *Orpheus*, *Musæus*, *Malampus*, and their Successors, spread them over all the Country. *Homer*, who came after them, made no change upon those Rites and Opinions: And yet we find his Writings appealed to, as the Standard of their private *Belief*, and grand Directory of publick *Worship*. Is not this the same as to say,

“ That *Homer*’s Poetry contains the same Principles and Precepts with those of the *Egyptian Theologue*, and was the perfectest Collection of them the *Grecians* had in Writing ?” Nor are there wanting other Proofs, not only of our Poet’s following the general Doctrine of the *Egyptians*, and of the *Grecian Law*-

*Law-giver* their Scholar, but plainly borrow-<sup>Sect. 10.</sup> ing *Images* and *Descriptions* from him, and inserting them in his Poetry: Especially if your *Lordship* will take it upon the Word of the early *Fathers* of our Church, it will be easy to make out nothing less than downright *Plagiarism*.

“HOMER, says one of them, stretching his Privilege as a Poet, and from an Emulation of the Glory which *Orpheus* had acquired, mystically introduces a *Plurality of Gods*, that he might not appear to differ from the other's Poetry. He has copied him so close, that the Resemblance appears in the very first Line of his Works: *Orpheus* having begun his Poem with

MHNIN AEIDAE ΘΕΑ ΔΗΜΗΤΕΡΟΣ ΑΓΓΑΟΚΑΡΠΟΥ;

*Homer* copies

MHNIN AEIDAE ΘΕΑ ΠΗΛΗΙΑΔΕΩ ΑΧΙΑΗΟΣ:

“choosing rather to offend in the Measure of his Verse, than to be the first that made mention of the Name of the Gods.”

ANOTHER primitive Writer<sup>a</sup> hath recorded several Instances of his borrowing largely both from *Orpheus* and *Museus*. He informs us, that *Orpheus* having said a very harsh thing of the *fair Sex*,

‘Ως

<sup>a</sup> *Iustin Martyr.*

<sup>b</sup> *Clemens Alexandrin. Stromat. viii.*

Sect. 10.

Ὡς ἔκ κύντερον ἦν, ἢ ῥίγιον ἄλλο γυναικός,

*Nothing so fierce and impudent as Woman :**Homer had just changed a Word, and said,*

Ὡς ἔκ αἰνότερον ἢ κύντερον ἄλλο γυναικός.

*Nothing so dire and impudent as Woman.*

And that as *Musæus* first employed the beautiful and just Comparison of the growth and decay of the Leaves of Trees, to express the *transitory State* of Mortals, *Homer* had but transcribed it in the sixth *Iliad*, “ That as  
 “ the Wind strewed the Leaves upon the  
 “ ground, and the sprouting Wood sent  
 “ forth others at the approach of Spring ; so  
 “ one Generation of Men fails, and another  
 “ comes in its room.” The Father gives some other Examples of the same kind ; particularly the noble Description of the *Cyclops falling asleep* ; which he says *Homer* took from *Orpheus's Representation of Saturn in the Theogony* :

Καὶ τ' ἀποδοχμῶσαι παχὺν αὐχένα, καδδ' ἔ μιν  
 ὕπνῳ,

Ἥρῃ πανδαμάτωρ —

— Out-stretch'd be lay,  
 His brawny Neck reclin'd ; then sunk in Sleep,  
 The all-subduing God.

WITH

WITH what views these ancient Authors Sect. 10. have made such Observations, or how far they have succeeded in them, is a Question remote from our present Subject: Only so far we may presume to use their Authority in secular matters, as they first intended to prove, "That  
 " *Homer* was not himself the Author of the  
 " *Polytheism* which he sung, nor the *Inventer*  
 " of his religious and philosophical Allego-  
 " ries; but had received them, at first or se-  
 " cond hand, from the *Egyptians*."

IN this respect, it would not be difficult for any body who is acquainted with *Homer's* Writings, and who looks over the few Fragments of *Orpheus*, to make other Remarks to the same purpose. As for instance, that beautiful Description of *Heaven*, so justly admired, and transcribed by *Aristotle*:

ΟΥΑΥΜΠΟΝΔ' ΟΘΙ ΦΑΣΙ ΘΕΩΝ ΕΔΟΣ.

*Radiant from Heaven he came;—the blest Abodes,  
 And Seat unshaken of th' immortal Gods:  
 The happy Land, where Tempests never blow,  
 Nor chilling Showers descend, nor fleecy Snow;  
 Th' unclouded Sky smiles with perpetual Day,  
 And Light eternal darts a gladdening Ray.*

This Description bears a great Resemblance to those Lines of the *Theologue*, (so the Ancients called *Orpheus*):

N

—Διὸς—



## —— Tb' Abodes of Men

*He sever'd from th' Immortals, to possess  
A blissful Seat, exempt from all Excess;  
Where from above no chilling Cold is sent,  
Nor scorching Ardour fires the Element;  
Where Phebus' Axle rows the middle Road,  
And temp'rate Mildness dwells beneath the God.*

Here the *Thought* is the same, and several of the *Names*.

IN THE Fragments that pass under the name of the same Author, we have Examples of those hidden pieces of *Art* employed by our Poet, to give his Work an air of Divinity and Inspiration. Such is the Invocation of his *Muse* at the beginning of his Poem, and his mentioning the *celestial Appellations* of Men and Things, as if he had understood the Language of the *Gods*. As to the first, besides what is told above, there is another Address to his *Genius* recorded by *Tzetzes*:

Νῦν δ' ἄγε μοι κόρυνη Λειβηθεῖς ἐννεπε Μοῦσα,

where the Epithet comes from a Mountain in *Thrace*, in the *Odrysian* Country. For the second, *Briareus's* two Names are later than the *Moon's*:

Μήσατο

Μήσατο δ' ἄλλην Γαῖαν ἀπείρατον, ὡς π ΣΕΛΗΝΗΝ Sect. 10.  
'Αθάνατοι κλέψουσιν· Ἐπιχθόριοι δέ π ΜΗΝΗΝ,  
'Η πύλλ' ὑπὲρ ἔχει, πόλλ' ἄστα, πολλὰ μέλαθρα.

*Another Earth of boundless Size he form'd,  
SELENE call'd in Heaven; but the Tribes  
Of Men term it the MOON: She, like this  
Globe,  
Has many Hills, and Towns, and lofty Roofs.*

BUT however these things may be, whether Coincidences from Chance, or Imitations arising from a Parity of Principles and Manners, we may safely conclude, that *Homer* drew his *Mythology* from these three Sources: First, from the *Form of Worship* already established in his Country: Secondly, from the *traditional Doctrines* of *Orpheus* and *Melampus*, who first formed the *Grecian Ceremonies*, and gave that People a Notion of *Immortality*: And lastly, which was the Parent of the other two, from the *Egyptian Learning*.

I WOULD not be understood in this, as if I affirmed that *Homer* had gone through a Course of *Hieroglyphicks* in *Egypt*: Perhaps that Science was not then brought to such Perfection, as it afterwards attained; tho' their high Pretensions to *Antiquity* and *legal Institutions* in Religion seem to assure us that it was. But the Design of the Examples in that way, was to shew their *Manner of Thinking*

Sect. 10. *and Writing* upon natural and religious Subjects: From which of consequence we must suppose, That if *Homer* was among them, as it appears he was, a *Man* so capable and inquisitive, could not return without learning something of their *Rites*, and the reasons of them; that is, of their *Mythology*.

WITH respect to the *traditional* Part of his Instruction, it may be asked, How it was preserved in times of such Ignorance and Disorder? And thro' what *Channels* it could be conveyed to *Homer*? Tho' this Question be upon the matter answered already, and that the Age in which he lived is too remote, to allow us to speak with certainty of his *Instructor*; yet we can give an account of some *great Men* who had the honour to pass for his *Teachers*, and were named as such by the Learned and Wise among the Ancients.

AND first, *PRONAPIDES* of *Athens* is given for his *Master*<sup>i</sup>. *Diodorus* the *Sicilian*, whose Authority is doubly valuable, as an Historian and a Critick, honours him with the Appellation of ΜΕΛΟΠΟΙΟΣ ΕΥΦΥΗΣ<sup>k</sup>; and adds, that He had written in the *Pelagic Character*, in imitation of *Linus* and his Scholars: That his Subject was likewise the same; *The primeval State of Nature*; which he accordingly inscribed ΠΡΩΤΟΚΟΣΜΟΣ, *The first World*.

AFTER

<sup>i</sup> Biblioth. Lib. iii.

<sup>k</sup> A Poet of a fine Genius.

AFTER him, *Aristeüs* the famous Northern Sect. 10. Traveller has the fairest Pretensions. He was a Native of *Proconnesus*, a little Island in the *Propontis* near the ancient *Cyzicus*; a delicious Place, and partaking in the Blessings of that happy Climate. Invited by his Situation, which lay just opposite to *Thrace*, He visited that Country, wandred a great way up among the *Scythians*, and was the first who gave the *Greeks* any knowledge of the *northern Nations*. He composed, at his Return, the ΑΡΙΜΑΣΠΕΙΑ ΕΠΗ, *Arimaspeian Poetry*; containing an Account of the several Tribes of the *Barbarians* he had gone through, and particularly of the *One-eyed Arimaspians*, as he calls them, the fiercest of Men<sup>1</sup>.

AFTER this, *Aristeüs* made a Voyage westward, and viewed *Italy*, at that time almost as barbarous as the *Scythians* themselves; and both at home and in his Travels, he seems to have performed some *Feats* of an extraordinary nature<sup>m</sup>, which raised the Wonder of his Contemporaries, and made him be looked upon as a *God*, or at least as a *divine Man*. This Opinion would not be weakened by his writing a *Theogony*, like the rest of the ancient Sages; and exercising himself in a Field, where anciently Philosophy and Religion

N 3

strove

<sup>1</sup> Herodot. Melpomene. Lib. iv.

<sup>m</sup> Ἀριστῆος ὁ ποιητὴς τῆς Ἀριμασπίων καλεμένων ἐπῶν, ANHP ΓΟΗΣ ἔμπεδον. ΣΤΡΑΒ. ΒΙΒ. ΙΖ.

Sect. 10. strove which should most assist the other, and made an Effort in common for the Good of Mankind.

BETWEEN those two, *Pronapides* and *Aristeüs*, lies the Claim of instructing *Homer*. *Creophilus* too is named as a Competitor; but his Pretensions had better been smothered, as we saw formerly. How to determine between the remaining Pretenders, surpasses my Abilities; and I must in this Particular join with an Author, who, though an Admirer of our Poet, has exercised his Eloquence, in proving him unjust to the *Trojans*, and injurious to the beauteous *Helen*. It is *Dion Chrysostome* I mean, who gives it as his opinion, “*That* “as the precise *Time* and *Place* of his Birth “was not certainly known among the *Greeks*, “so it was likewise a question, *Who had* “*been his Master in Wisdom and Poetry*?”

BUT there is another Channel still, thro’ which this kind of Science might flow down to *Homer*; not indeed directly from *Egypt*, but from a *Phenician* or *Egyptian Colony*. Your Lordship knows the invidious Story that goes of *Hippocrates* the Father of Medicine: It was a Custom among the Ancients, when any one recovered of a Disease, to write or engrave an account of their Cure upon a *Tablet*, and hang it up in the Temple of *Esculapius*, in sign of

<sup>n</sup> Ὁ μὲν γὰρ ἴδωκεν ὅτι τὰ ἄλλα τὰ περὶ αὐτὸν, ἐκ τῆς αἰ-  
δου τῆς ἑλληνικῆς. ΔΙΩΝ. ΧΡΥΣΟΣΤ.

of Gratitude to the God, who they thought had Sect. 10. directed them to the Remedy. These Tablets, they say, containing the *History* of all sorts of Distempers, and their *Method of Cure*, Hippocrates perused; and having made himself Master of the Knowledge they afforded, afterwards set fire to the Temple, that he might enjoy such a Treasure without a Rival.

MUCH of the same kind is the account we have of *Homer's* Instruction; only he spared the *Records* from which he drew it. It was in the first or second Generation after *Oedipus*, says *Diodorus*, that *Thebes* was sack'd a second time by *Alcmæon*. "Among the Captives he carried off, was the old blind Prophet *Tiresias*, who died by the way: But his Daughter, the celebrated *Manto*, was sent to *Delphi* as a part of the Spoil. She was no less skilled in *Divination* than her Father; and while she stayed in *Apollo's* Temple, made great Improvements in the *Art*. She was favoured by the *God*; and having a wonderful Genius, composed *Oracles* of all kinds, and in different Forms, *allegorical*, *prophetical*, and *moral*. These were preserved in the Temple; and from them, says the Historian, *Homer* borrowed many Verses, and inserted them as Ornaments into his own Poetry."


How imaginary soever this Insinuation may appear, it would be rash to condemn it as entirely

SECT. 10. tirely groundless. It carries indeed in its Face, a certain *air of Fable*; but if narrowly viewed, and the Circumstances weighed, I believe it will be allowed to bear an application of the Proverb, "That if not true, it is at least well contrived." The *Foundation* of the Story, that is, *Alcmaeon's Expedition*; the *sacking of Thebes*; its *Desolation* long after, even during the *Trojan War*, are certain and undoubted *Facts*: The *Neighbourhood* of the *Delphic Oracle*; the supposed *Sanctity* of the Place; and the constant *Custom* of the Country to send a part of the *Booty* to *Apollo*, make the subsequent Parts of it look *probable*.

BUT when we take in the other Presumptions, arising from the *Oracle* itself, and from *Homer's own Works*, it becomes difficult for us to refuse our Assent: As first, That the Places where *Hymns*, *Songs*, *Pæans*, and *Poetry* in general was used and known, were anciently no other than the *Temples* and *Altars* of the Gods: The Temple of *Apollo* in particular, which *Homer* in his Hymn to *Diana* calls *the plentiful Habitation of the Delphi*, was the Place where, He says, "the Sister of *Phebus* used to come, and celebrate the Meeting of the *Muses* and the *Graces* <sup>P</sup>." Next, That the ΘΕΣΦΑΤΑ

OF

Ἦ Ἀὖτ' ἐπὶ πρυθὴν θεροκότῳ ἸΟΧΕΑΙΡΑ  
 Εὐφροῖν δὲ Νύσον, χαλάσας· εὐκαμπία Τόξα,  
 ἔρχεται ἐς μέγα δῶμα κασιγνήσιοι φίλοιο,  
 Φοῖβε Ἀπόλλων, ΔΕΑΦΩΝ ἐῖς πόνα δῆμιον;  
 ΜΟΥΣΩΝ ἔ' ΧΑΡΙΤΩΝ καλὸν Χορὸν ἀγρυπύουσα.  
 Ὅμηρ. Ὕμν. εἰς ἈΡΤΕΜΙΝ.

or Sayings of the God were preserved with a Sect. 10.  
peculiar Care: They were inscribed sometimes in   
Wood, and sometimes in Plates of Metal, and  
hung up on the Pillars that enclosed the ΑΔΥΤΟΝ  
or Sanctuary. Nay *Plutarch* assures us, That  
there was commonly about the Temple at *Del-*  
*phi*, a Set of Men of a poetical Turn, whose  
business it was to sit round the Oracle on  
solemn Days, and receive the Voice from *Py-*  
*thia's* Mouth, which they were afterwards to  
wrap up in a *Vehicle of Words*, in what Phrase  
and Measure they thought convenient <sup>1</sup>.

“ FOR such were the Manners, continues  
“ *the humane Philosopher*, of these early Times,  
“ and so general was the Propensity to Har-  
“ mony and Numbers, that every Science was  
“ delivered in Verse: Nothing in History, no-  
“ thing in Philosophy, and in a word, no  
“ Accident or Transaction that wanted Voice  
“ and Description, but what wore the Garb  
“ of the *Muses*, and in it was admired. Nor  
“ for certain, did the *Delphian* God refuse the  
“ loved Ornament to his own Art, or drive  
“ the divine Muse from the sacred Tripod: He  
“ invited her to it, and fanned the poetick  
“ Fire: He cherished the pregnant Breast, in-  
“ spired it with Images, and exalted the my-  
sterious,

<sup>1</sup> This is confirmed by *Strabo*: Πυθίαν δεχομένην τὸ πνεῦμα  
ἀποθεσπίζεν ἡμῶν τε καὶ ἀλλοτρίων· ἐνταῦθεν δὲ καὶ ταῦτα εἰς  
μέτρον ΠΟΙΗΤΑΣ πρὸς ὑπεργούνας τῶν ἱερῶν.  
ΣΤΡΑΒ. ΒΙΒ. Θ.

Sect. 10. "sterious Sublime of the Soul, until it burst  
 ~~~~~ forth in Strains befitting his *Sbrine*."

BUT this is not all: We know from *Homer's* own mouth, that *this very Temple* was in high Reputation long before *his* days: That it was honoured by the adjacent Nations, consulted by Princes, and had arrived at an immense pitch of *Wealth* and *Fame*. We find in the *Odyssey*, that *Agamemnon* had consulted it in person, before he undertook the Expedition to *Troy*: and in the *Iliad*, *Achilles* tells the Ambassadors, from that *Prince (Agamemnon)* "That
 "He would not marry his Daughter, tho'
 "she had the Beauty of *Venus*, and the Skill of
 "Minerva; That he would have no Peace
 "with him, nor part in the War; That he
 "was resolved to go home to *Phthia*, and
 "shun his impending *Fate*; since his Life was
 "of more worth to him than all the Wealth
 "within the Walls of *Troy*; and (to inhan-
 "ce the Comparison) more than all the Treasures
 "that are preserved within the stone-built Gate
 "of the rocky *PYTHOS*, the Abode of the
 "soothsaying *Apollo*."

THIS is *Homer's* Description of the *Situation* of the *Oracle*: When we compare it with the accounts left us by *Historians* and *Travel-
 lers*,

* 'Ως γάρ οἱ χρεῖων μυθήσατο Φοῖβος Ἀπόλλων
 Πυθοῖ ἐν ἡσυχίῃ, ὅθ' ὑπέρβη λαῖνον Ὀυδὸν
 χρῆσμεν. Τότε γὰρ ῥα κελίνετο πῆματος ἀρχὴ, Ὀδυσ. ε.
 Τρωσὶ τε καὶ Δαναοῖσι.

† *Iliad*, IX.

lers t, it appears so natural and just, that we Sect. 10.
easily believe the Poet must have had the rough
Aspect of the Mountain in his Eye, and repre-
sented the Building from a View of the *stately*
Original. Or if this Belief shou'd be thought
fond or illusive, it is not impossible to heighten
the Evidence: But upon condition, that we re-
member the Want of Records already mention-
ed; and that they had in those days no other
Method of knowing the Transactions of former
Ages, than by *Tradition* and Converse with the
Guardians of Knowledge.

WITH such Assistance it is easy to make
out *Homer's* Acquaintance with *Delphi*. To
him we owe our Information of the *Anti-*
quity and *first* Settlement of that *sacred Seat*:
From *him* we learn, " *What wise Nation* or
" *artful People* were then able to project
" such an Establishment; or endowed with
" the Address necessary for executing the
" great *Design* of explaining the *Purposes*
" of *Heaven*, and foretelling the *Fortunes* of
" *Men*." A little Reflection will tell us, they
could hardly be *Greeks*: The *Grecian Tribes*
had not as yet attained the ordinary Arts of
Life; much less had they reached this Height
of *human Policy*". Or if it was a *Grecian* Settle-
ment, the *Planters* must have been some *Ex-*
ception from the Rule; some privileged Nation,
and the *first* instructed in *Religion* and *Govern-*
ment.

It

t Δεσφοί, πρῶτες χρεῖον, θεαλεσίδης, καὶ κορυβῆν ἔχον τὸ
MANTEION. Στεγ. Β. C. θ. See also *Pausanias*, Phocis.
u See Page 23. and Section II. throughout.

SECT. 10. IT WAS so;—and to make amends
 W for the Silence or Trifling of succeeding Histo-
 rians, *Homer* hath assured us, That the *Founders* of this *prophetic Colony* were *CRETANS*.

“ There were many of them, he says, and
 “ *goodly Men*, who came in a Ship from *Cnossus*
 “ the City of *Minos*, and were chosen by
 “ *Apollo* to offer Sacrifices, and pronounce the
 “ Oracles of the *God of the Golden Tripod*;
 “ whatever *Phebus* should utter, when he
 “ prophesied from the *Laurel*, under the *Hol-*
 “ *lows of Parnassus*.” And that we may
 not doubt of the Manner in which this was
 done, He tells, That they sung such *Pæans* or
Hymns of Praise,


*Οἰοί τε κρητὼν παῖδων, οἷσι τε Μῦσα
 Ἐν στήθεσιν ἔδρακε θεὰ μελιγέρυν ἀοιδῶν.

*As Cretans wont to sing ; whose Breast the Muse
 Hath fill'd, divine, with ever-flowing Verse.*

SUCH WAS the first Establishment of the
Delphic Oracle. It came to be quickly in re-
 pute with its nearest Neighbours; and in not
 a great many Years, *Greece* was full of the
 Fame of its Sanctity and Truth. Presents of
 immense Value came pouring in, from *Italy*
 on one hand, and from *Asia* on the other.

And

*Ὁμήρ ὕμνος εἰς Ἀπόλλ. It is exactly *Strabo's* Description
 of the Oracle, φασὶ δ' εἶναι τὸ μαντεῖον, ἄντρον κοῖλον
 καὶ βάθος, ἢ μάλα ἐνυπόμοτον ἀναφέρειν δ' ὅς ἐστι πνεῦμα
 ἐνθεσιαστικόν.

And when these Treasures were touch'd, or Sect. 10.
any Indignity was offered the Temple, the 
Publick was sure to espouse the *Quarrel*, and
make a *Holy War* in its Defence. But the
greatest honour it had, was to be the Place of
Assembly of the AMPHICTYONS, or great
Council of *Greece*. They were Deputies sent
from the *Sovereign States*, to consult in com-
mon the general Welfare of their Country,
and determine Differences between the jarring
Cities.

WHILE they were assembled, the *Pythian*
Games were celebrated in honour of *Apollo*.
The reason why I mention them, is to observe
that it was long before *Horse-Races* and *Wrest-*
ling came to be a part of the Entertainment.
The *first* and *sole* Actors for many Years, were
the ΚΙΘΑΡΩΔΟΙ or *Rhapsodists*; and their
Trial of Skill was, who should sing the finest
Pæan in presence of that august Assembly.
This Custom was established before the *Am-*
phictyons met at *Delphi*: And tho' there
were no other Evidence of *Homer's* having
been there, yet I cou'd never bring myself to
believe, that the sweetest Singer in *Greece*
would foolishly shun the Place where the *great-*
est Honours were paid to his *Art*.

IT is plain he was *fond* of the Character;
was sensible to Glory and publick Esteem;
and as for his Affection to the *Subject*, the
Praise of *Apollo*, besides the first and longest
of

Sect. 10. of his *Hymns* dedicated to that *Theme*, there goes a *Second* under his Name, where he tells the God, "That a sweet-spoken *Bard*, who
 " holds in his *Hand* an *harmonious Lyre*,
 " makes him always the *first*, and chuses him
 " as the *last Subject* of his Song *."

AND HERE, a new unbounded Prospect opens full upon us: *Homer* at DELPHI, conversing with the *Priests*, singing *Pæans* to *Apollo*, and celebrating the Meeting of the *Muses* and the *Graces*! What Advances might he not make in this great School of *Religion* and *Poetry*? The Oracle was the *standing Fountain* of their Knowledge: The *sacred Spring* that stood open for their Instruction in (what they thought) *Piety* and *Learning*. Thither they came from every neighbouring Coast, to learn the Fates of Kingdoms and Common-wealths, and consult the Success of their Projects in private Life. Let us think a little, *How it was possible* to draw such Dependence? How to maintain it, in the midst, not only of a *barbarous People*, such as the *Greeks* generally were at its Settlement; But when things were much changed, when they had acquired that Acuteness and Penetration, for which they were famous some hundreds of Years before the Oracle ceased. *Religious Reputation*, we know, is of a ticklish nature,
 hard

* ——— Σὲ δ' ΑΟΙΔΟΣ ἔχον φόρμιγγα κίχεναι
 Ἥδυσσος, πρῶτον τε καὶ ὕστατον αἰὲν αἰεῖ δει.
 Ὅμηρος Ὑμν. εἰς Ἀπολλων. Β.

hard to be supported in a learned inquisitive Nation; and when once blasted, is irretrievable for ever. The *Difficulty* increases, when we consider how nicely the *Answers* would be sifted, and their Sense canvassed, with more curious Eyes and anxious Attention, than any thing in the world besides: And after all, it seems, “*They flocked to Delphi, and believed the Oracle.*”

As a sort of Apology for a thing incapable of Defence, we must suppose, that they firmly believed what many of them have left in Writing, “*That most of the Predictions were really accomplished.*” Others, they persuaded themselves, would still come to pass: For they reasoned, If *some* had, *Why not all?* In the next place, it usually appeared from the Answer, *That the God* was perfectly acquainted with the Country, Parentage, and Fortunes of his Suppliant. He commonly addressed him with an Appellation taken from the *Founder* of his Family, or from some illustrious *Place* or *Person* to whom he bore a relation. And indeed through all the Oracles that have reached us, *We* discover a wide Knowledge of the *Geography* and *Antiquities* of *Greece*; of their *Colonies*, ancient *Settlements*, and the various *Turns* in their Affairs. Nor is that Knowledge confined to *Greece*; but *Asia*, *Africk*, and the *Western* Parts, fall often under the Cognizance of *Apello*.

To

Sect. 10. To account for this, without supposing a *Succession of knowing Men* in the Service of the Temple, and a Stock of Learning unknown to the rest of *Greece*, would prove a difficult Task: And the rather, that there could be no Fallacy devised to supply the want of it. For the Votaries, however prone to *believe*, and unwilling to *reason*, yet could never be deceived as to their *own Country* and *Parentage*. And in this respect the Oracle acted in *as fair* a manner as could be wished. It did not, like the *Sibyls*, utter Prophecies at random, upon strange hidden Subjects, without Rule or Choice: But allowed you plainly to *state your Question*, and then, in some connexion with it, emitted a Prophecy, or gave the Solution. There seems then to be a Necessity, either to admit the Knowledge of the Priests, or turn *Converts* to the Ancients, and believe in the Omniscience of *Apollo*, which, in this Age, I know no body in hazard of.

THE *truth* is, such a Settlement could neither have been projected nor executed at that time, by any other than a *wise People*, skilled in the Arts of Government both religious and civil, and not without some Experience in *naval Affairs*. Without this last, it was impossible to know the *State of Greece*; the different Nations that inhabited the several Coasts; their Cities, and Product of the Soil;

Soil ; the Revolutions in their *Republicks*, and Sect. 10. Origins of their Families. But a People skilled in Navigation had good Opportunities to know such things ; because, as was already observed, the greater part of *Greece* lay upon the Sea *y*. These Qualifications are hard to be found together ; and when found, they agree to no *Greek* Nation then in being, but to the *CRETANS* ; the very Men whom our Poet names as the *Founders* of the *Oracle*. Let us take a View of this ancient Island ; and, if possible, trace this *Oracular Science* to its Fountain.

IT APPEARS from History, That before the Days of *Minos*, *Crete* lay under the common Calamities of *Greece* : It was afflicted with Incursions, Devastations, and frequent Removes of its old Inhabitants : But from his time, it became a regular flourishing State ; and by virtue of his Laws, with the assistance of its Situation, had the Happiness to preserve its Liberty long after the Continent was enslaved. From such a thorough and sudden Change in their Affairs, it is natural to infer, “ That the “ *Cretan Laws* were not invented by degrees, “ like the *Athenian* and *Roman*, or enacted “ piece-meal according to the Urgencies of “ the State ; but laid down all at once ; and “ resembling, in this respect, the *Spartan* or “ *Venetian* Constitution.” And when we consider

O

¶ See Page 44. Note ^m.

Sect. 10. sider it in this Light, we must allow such a Plan of Government to be the Effect of *abstracted Knowledge*, and of a just View of *human Nature*, in its Passions and Relations to outward Objects. But this could hardly come from a *Barbarian*: It must be the Child of a Man who had either himself seen, or was soundly instructed in the *Arts of Policy*; who had known a legal civilized Life, and could provide against the Turns of Manners arising in populous Cities and rich Communities, either from inward Luxury or foreign Violence.

THAT this was done by *Minos* with a Depth of Wisdom peculiar to that great Law-giver, is unanimously testified by the Ancients: But one Witness may serve for all on this Subject; for we may safely take *Plato's Word* in what belongs to a *Legislature*. He says *two things* of the *Cretan Laws*: First, "*That it was with great Reason they were celebrated as the most excellent in Greece:*" And secondly, "*That they were the most ancient in that same Country.*" Let us keep them in view, while we consider at the same time some Particularities in the Life of the *Law-giver*.

HE is famous not only in this Capacity, but as a Founder of Cities, *Cnossus*, *Cydonia*, and *Phæstus*^z; which are two Qualities that rarely

^z Diodor. Sicul. Lib. v.

rarely meet in one Man. He appears to have been equally just in executing his Laws, as he was wise in contriving them. His two Brothers he made supreme Judges in the Kingdom. *Talus*, the younger, went a Circuit thrice a Year thro' the Island, to hear Causes and give Justice: The Laws by which he judged were engraved on Plates of Brass; and from the constant use he made of them, he got the Name of *ΧΑΛΚΟΥΣ*, or the *Brazen Talus*. *Rhadamanthus*, the elder, had the cognizance of Capital Crimes, and held his Tribunal in the *Metropolis* ^a. The *Prince* himself led his Armies, and commanded likewise his Fleets in Person; and he is said to be absolutely the *first* who was *Lord* of the *Ocean* ^b. From this Circumstance in his Life, and the Power of Life and Death committed to his Brother, they both seem to have had their Names ^c.

BUT the greatest Honour which this Prince attained to, and what makes most for our present purpose, is, that of all the ancient Heroes, *Minos* alone is celebrated as the *Companion of Jove*, with whom he used to con-

O 2


verse

^a *Plato* in *Minos* & *Epinomide*.

^b Hanc urbem, ante alios, qui tum florebat in *Armis*,
Fecerat insectam Populator REMIGE *Minos*.

P. Virgil. *CEIRIS*.

^c RHADAMANTHUS from *Rhadá* dominari, and *Munoth* Imagines, *Umbrae*, *Phantasmata*: Or *Maveth* or *Moth*, Mors, Mortes: As if it were the *Lord* of the *Shades*, or *Prince* of *Death*. *MINOS* from *Mi* or *Me*, *Aquæ*, and *Nôn*, *Filius*, *Princeps*. From the old Root *Mi* or *Maï*, by a common Transposition, comes *Iam* the Sea.

Sect. 10. verse as with a Friend ^d. From him, it is said,  he had his Laws; and to account for this Familiarity, he was afterwards called his *Son*. Now if to these Accounts of this Founder of States, we add another Reflection; "That all
 " the *Gods* were said to be born in *Crete*,
 " that there *Jupiter* was nursed in a Cave,
 " and the *Curetes*, or *Idæi Dactyli*, danced
 " about him, lest old *TIME* should devour
 " him, as he had done all the *Gods* that
 " had been worshipped before:" This, I say, will carry us a Step further in the Enquiry, and enable us to understand what *Ephorus* means, when he tells us, "That *Minos* was
 " no *Cretan*, but came from *beyond Sea* to
 " *Crete*, with these *Tutors* of *Jove* just now
 " mentioned ^e."

HERE a Light strikes upon us, that seems to make some amends for the Length of the Deduction. The Oracle of *Apollo* at *Delphi* was a Settlement of *Cretans*: In *Crete* *Jupiter*, and the other *Gods*, were born; that is, "the
 " *Cretans* were the first *Europeans* who received a Form of Worship, and learned
 " the Names and Natures of the *Gods*; and
 " from them that Knowledge was propagated among the *Western Nations*." In this Sense, *Jupiter* and *Juno*, *Ceres* and *Neptune*,
 with

^d *Homer* calls him ΔΙΟΣ ΜΕΓΑΛΟΥ ΟΑΡΙΕΤΤΕ, which *Horace* translates——*Jovis Arcanis Minos admiffus*, Lib. i. Ode 28.

^e Apud *Diodor*, Lib. v.

with all their Train, were of **CRETAN** *Ex. Sect. 10. tract* as to the *Greeks*. The Inhabitants of *Crete*, formerly *barbarous*, were instructed by *Minos*, who came with People already civilized and instructed in civil and manual *Arts*, the *Curetes*, *Idæi Dactyli*, and the *Telchines* from *Rhodes*: Which is to say in Substance, “ That
 “ the Knowledge of the *Gods*, their Tem-
 “ ples, Priests, and Oracles, with the ne-
 “ cessary subservient Arts, were first brought
 “ to *Crete*, by *Phrygians*, *Phenicians*, and
 “ *Egyptians*.”

I CANNOT resolve to lead your Lordship thro’ the Labyrinth of Mythology and History, in which a farther Investigation would intangle us: Tho’ should we pursue it, and trace backward the *Delphic* Antiquities, first from *Crete*, then from *Phenicia* and *Rhodes*, and thence to *Egypt*, we have every where Vestiges that would direct us in the Track. Many of them have been pointed out already by a *great Man**, tho’ with another Design: But a Hand so masterly as his, seldom touches a Subject without spreading a Lustre over every thing that belongs to it.

CADMUS’s Relation to *Egypt*, his Flight from *Phenicia*, and founding the *Beotian* THEBES, are things too notorious to be insisted on: Neither is it worth while, to mention many other

O 3

Facts

* Sir Isaac Newton, Chronol. Chap. I.

Sect. 10. Facts of the same nature, which are to be found in every Writer. But I incline to think, that the People last named, the TELCHINES, came immediately to Greece from that Motherland of Priests and Superstition.

THE Account *Diodorus* gives of them, is first, That they were *Children of the Sea*;—or, in plainer Terms, that they came from *beyond Sea* to Greece and the Islands; whose rude Inhabitants being able to give no other account of their Origin, imagined them (as the *Indians* did the *Spaniards*) to be the Offspring of the Element where they first appeared, and therefore called them the *Sons of the Ocean*: For the same reason, they had given that same Name to *Inachus* and his Wife before: They were, for any thing we know, the first *Egyptians* who came to *Peloponnesus*, and founded the ancient Kingdom of *Argos*. Some said, that *Inachus* was the God of the *River*, at whose Mouth he had entered the Country.

IT is easy to imagine how prone an ignorant gazing Race of Mortals would be to entertain *such Fancies*: And how great the Barbarity was that prevailed among them, is evident from the Story of *Phoroneus* the Son of *Inachus*, and his Successor in the new-formed Kingdom. He is said to have first taught the wild Inhabitants to quit the
Caves

Caves g and Hollows of the Mountains in Sect. 10. which they lived h, to build themselves Houses, and make a sort of Town i. In his Days came the Telchines, the second Egyptian Colony, and attempted to make a Descent, and settle in the same Place; but being repulsed by Phoroneus, they sailed to Rhodes, and some of them passed over from thence to Crete k. In both Places they are called the Inventers of Arts of every kind; as well they might appear to a People so void of Contrivance, and destitute even of the Necessaries of Life l. They were the first of Mankind who reared Temples, and made Images and Statues of Gods. Some of the ancientest Statues in Greece bore the Telchine Name,

O 4

οὐτε πλινθυφεῖς
Δόμους περσέμεν ἴσαν, ἢ ξυλουργίαν
ΚΑΤΩΡΥΧΕΣ δ' ἔτασσιν, ὥς' αἰήσουσι
Μύρμηκες, ἄντρων ἐν μυρῶσι ἀνελίοις.
Ἦν δ' οὐδὲν αἰθερὶ οὐτε χίμαλ' οὐ τέκμαρ,
οὐδ' ἀνδρομίδεος ἥρος, οὐτε χερσὶν
Θέρονος ἑτάροισιν· ἀλλ' ἄτερ γινώμης τὸ πᾶν
ἔπερασαν. Αἰχὺλ. ΠΡΟΜΗΘΕΥΣ.

^a Genus et indocile, et dispersum montibus altis.

Virgil. Æneid. Lib. viii.

¹ Pausanias Corinth. Lib. ii. ΦΟΡΩΝΕΑ ἐν τῇ Ἰνῇ πάντῃ γε-
νέσθαι πρῶτον· ἸΝΑΧΟΝ δὲ ἐκ ἀνδρῶν, ἀλλὰ τὸν ΠΟΤΑ-
ΜΟΝ παῖρα· ἢ ΦΟΡΩΝΕΙ. — Φορωνεὺς δὲ ὁ Ἰάχης τῆς
ἀνθρώπου συνήγαγε πρῶτος ἐς κοινόν, σποράδην τῶν καὶ ἐφ' ἑαυ-
τῶν ἐκάσθι οἰκοῦσας καὶ τὸ χῶμα ἐς ὃ πρῶτον ἠθερίσθαι
ἄστυ φρονιάδην ΦΟΡΩΝΙΚΟΝ.

^k Eusebius. Numb. 229.

^l Hanc variz Gentes, antiquo more Sacrorum
IDÆAM vocitant MATREM, Phrygiæque Catervas
Dant comites, quia primum ex illis finibus edunt
Per Terrarum Orbem, FRUGES coepisse creari.

LUCRET.

Sect. 10. Name, and preserved the Memory of their Authors: Thus the *Lindians* called theirs, the *Telchinian Apollo*: The old *Camirus* had a *Telchinian Juno*: and in *Iälyssus*, both *Juno* and the *Nymphs* were distinguished by the same *Epithet* ^m.

Now it is generally agreed among the best Judges, that these are all *Egyptian Inventions*; and the very things for which that thoughtful People valued themselves above other Nations. The great *Disciple* of their Priests tells us ⁿ,
 “ That the Names of the twelve Gods were
 “ first settled by the *Egyptians*, and from them
 “ the *Greeks* had received them: That They
 “ were the People who had raised *Altars*, carved
 “ *Statues*, and bestowed *Temples* upon the
 “ Gods, and had first cut the Figure of a living
 “ Creature in Stone.” After this, it is almost needless to add, That the *Telchines* passed for great *Conjurers* and *Magicians*; able to do Wonders with Charms and Drugs, whose Powers they knew, but were extremely reserved and scrupulous in communicating their Discoveries. Yet these are Characteristicks not only of their being *Egyptians*, but of the Race or Tribe of the Priests, the old Inventers of the ἹΕΡΑ ΓΡΑΜΜΑΤΑ (the Holy Characters) and other

^m Diodor. Sicul. Lib. v.

ⁿ Διωδέχ' τε Θεῶν ἑπωνυμίας ἔλεγον πρώτους Ἀἰγυπτίους νομίσαι, καὶ Ἑλλήνας παρὰ σοφίων παραλαβόν. ΒΩΜΟΥΣ τε καὶ ΑΓΑΛΜΑΤΑ καὶ ΝΕΟΥΣ Θεοῖσι ἀπονείμει σφίς ΠΡΩΤΟΥΣ, καὶ ζῶα ἐν λίθοισι ἐγλύψαι.

ⁿ Herodot. Ἑβίερη. Βιβ. β.

other Methods of hiding their Knowledge from Sect. 10. the Vulgar °.

SO FAR we are led by the laborious and learned *Diodorus*. From others we learn, " That the *Curetes*, the *Corybantes*, the *Telchines*, and the *Idæi Dætyli*, were all of one and the same Tribe, or with a very little Variation : That they were all *enthusiastick*, much addicted to *sacred Shows*, *Bacchic Processions*, and *ecstatic Performances* : That in consequence of this general Character, they chose to appear as *Servants* and *Ministers* of the Gods ; and amazed Mankind with the noise of *Cymbals*, *Sistrums*, *Pipes*, and the Appearance of the *armed Dance P.*" In a word, they were a People come from a *Land of Priests*, and fond of propagating their *native Arts* ; those Arts by which they could raise the greatest Admiration

* Τὸς θ' ἱερέας τῶν Αἰγυπτίων, καὶ Χαλδαίων καὶ Μάγους σφίγα πρὶ διαφύροντας τῶν ἄλλων, ἡγεμονίας καὶ πρῶτες πυγμάχου παρὰ τοῖς πρὸ ἡμῶν. ΣΤΡΑΒ. ΒΙΒ. Α.
 * *Strabo*, Lib. x. It is admirably told by the Author : Τὰς αὐτὰς δὲ τῆς ΚΟΥΡΕΣΙ Τὸς ΚΟΡΥΒΑΝΤΑΣ καὶ ΚΑΒΕΙΡΟΥΣ καὶ ἸΔΑΙΟΥΣ ΔΑΚΤΥΛΟΥΣ καὶ ΤΕΛΧΙΝΑΣ ἀποφαίνουσιν. Ὅτι δὲ συγγενεὶς ἀλλήλων, καὶ μικρὰς ἰσχύος αὐτῶν πρὸς ἀλλήλους διαφορὰς διατέλλουσιν. Ὡς δὲ πρὶν εἰπεῖν, καὶ καὶ τὸ πλέον, ἀπαίτας ἘΝΘΟΥΣΙΑΣΤΙΚΟΥΣ πρῶτες, καὶ ΒΑΚΧΙΚΟΥΣ, καὶ ἐροπλίῳ κινήσει μὲν θορύβῳ καὶ ψόφῳ, καὶ κυμβάλων καὶ τυμπάνων καὶ ὀπλων ἔτι δ' αὐλῇ καὶ βοῇ ἐκπλήθοντες καὶ τὰς ἱερουργίας, ἐν χήματι διακονούντων. Καὶ τὰ ἱερὰ τέρατων πρῶτα κοινοποιεῖσθαι, ταῦτα τε καὶ τὴν Σαμοθρακῶν, καὶ τὰ ἐν Ἀθήνῃ καὶ ἄλλα πλείω, διὰ τὸ τὰς Περσέως λέγεσθαι τὰς αὐτὰς. Ἐστὶ μὲν ἔν ΘΕΟΔΩΡΙΚΟΣ πᾶς ὁ ἱστορὺς ἱερῶς τῆς Ἐπικλήσεως, καὶ ἐκ ἀλλότῃ πρὸς τὴν φιλοσοφίαν θεωρίας.

Sect. 10. tion in Mankind, and gain the most Reverence
 to themselves ⁹.

THAT they came from an *Eastern* Country is apparent from the *Order* of their Arrival, and the *Progress* of their Inventions thro' the western Parts of *Europe*. *Arts*, and *Wealth*, and political *Institutions* in Religion, for the greater part, go hand in hand, and can hardly be disunited by any human Precautions. They were inseparable Companions in the *Progression* of the *Grecian* Manners formerly mentioned; and their real Motions westward are accordingly to be gathered from those Passages of *Homer's* Writings, where he speaks of the Countries then famous for Wealth and Grandeur. The first is *Egypt*; whose chief City, *THEBES*, bears the Character of that Place in the World

— Ὅτι ΠΑΡΙΣΤΑ Δόμοις ἐνὶ ΚΤΗΜΑΤΑ κᾶται ¹,

“ where the Houses contained the GREATEST
 “ Wealth:” Next, the Coast of *Asia*, “ whose
 “ Inhabitants, says the Poet, the ΕΛΚΕΧΙΤΟ-
 “ ΝΕΣ ΙΑΟΝΕΣ, *Ionians in their flowing Robes*,
 “ are a delightful Sight to a Man who be-
 “ holds their fine Appearance, when they
 “ come to *Delos*, with their Wives and Chil-
 “ dren,

⁹ Tympana tenta tonant Palmis, & Cymbala circum
 Concava; raucifonoque minantur Cornua cantû;
 Et Phrygio stimulat numero cava Tibia menteis;
 Telaque præportant, violenti Signa furoris,
 Ingratos Animos, atque impia pectora Volgi
 Conterrens Metu quæ possint, Numine Divæ.

LUCRET.

¹ Ὅδω. Δ.

“dren, ἡδ' αὐτῶν ΚΤΗΜΑΤΑ ΠΟΛΛΑ^f and Sect. 10.

“the GREAT Wealth they possess:” And lastly, the richest Man in Greece, not in Lands or Cattle, but in Household Furniture, Plate, and Apparel, is *Menelaus*, who

ΚΤΗΡΟΝ, ΦΟΙΝΙΚΗΝ ΤΕ, ΚΑΙ ΑΙΓΥΠΤΙΟΥΣ ΕΠΑΛΜΘΕΙΣ,
Had wander'd o'er PHENICIA, CYPRUS, EGYPT^t,


and from these Countries had brought home so much Wealth, and so many Works of Art, as to make his Palace shine with Gold, Amber, Silver, and Ivory; and left him without a Rival in Wealth among the *Greeks*.

EXACTLY agreeable to this, the *Islands* said to be first civilized, and brought to live in a regular manner, were *Cyprus*, *Rhodes*, and *Crete*. Your Lordship, who knows their Situation, will easily perceive, that their Neighbourhood to the *Continent* must have procured them that Precedency; and for the same Reason, that *Imbrus* and *Lemnos*, lying so near the *Chersonesus*, became the grand Receptacles of the *Samothracian* and *Bendidian* Mysteries. Nine of the *Telchines* are said to have lived in *Rhodes*; and some of them went from thence with *Rhea*, to assist her to nurse *Jove* in *Crete*; that is, “*In a Course or Flux of Years, they went from Rhodes, and instructed the Cre-*”
“*tans in the Worship of Jupiter.*”

ONE

^f Ὅμῃς ἔμν. ἐκ ΑΠΟΛΛΩΝΑ. Α.

^t See Page 268.

Sect. 10.  ONE of the chief Parts of the Worship of the Ancients, was their *Oracles* ^u; and their believing in them was a good proof of their being truly convinced of their *divine Original*: It is not therefore to be supposed that the *Egyptian Strangers* would neglect a principal Branch of their Religion, or overlook so *gainful* an Institution in their new Plantation: But that there may be no use for Supposition, nor any doubt left of the *Oracular Talents* of this very Tribe, one of the *Telchines*, *LYCUS* by name, leaving their first Settlement, went to *Lycia* ^w, and founded the Oracle of the *Lycian Apollo*, upon the Banks of *Xanthus*. This Temple, the accurate *Strabo* calls *TO ΛΗΤΡΟΝ*, the Temple of *Latona*, which affords a new proof of its *Egyptian* Origin. The chief Oracle in *Egypt* was *Latona's* at *Butoo*, the Mother of *Apollo*, (for the God was of a *soothsaying* Family,) and the *Telchine* who founded this, has probably called it after the honoured Habitation of the Goddess in his own Country.

DELPHI, I take to have been their next Settlement, after they had succeeded so happily in *Crete*, and established both their Rites and Laws among the Inhabitants: From it, in a lineal kind of Succession, sprung the *Oracles* of

^u Τῶς ἀρχαίοις μᾶλλον ἢ ἐν πρῶτῃ, καὶ ἡ ΜΑΝΤΙΚΗ κατέβλε, καὶ τὰ ΧΡΗΣΗΘΡΙΑ· νυνὶ δ' ὀλιγοὶ κατέχει πολλή. ΣΤΡΑΒ. ΒΙΒ. 2.


^w See Page 93 of *OLEN* the *Lycian*.

of greatest fame over Greece. Among the De-Sect.10.
scendants of *Machereus* (a *Delphic Priest*, famous for killing *Neoptolemus*) was *BRANCHUS*; who quitted his paternal Seat, went to *Didymæ* near *Miletus*, and there set up the Oracle of *Apollo*, known by the Name of *Branchidæ*. The Priests of this Temple affirmed in the usual mythological strain, that *Apollo* was in love with their *Founder*, and so bestowed upon him the Gift of *Prophecy*.

A LITTLE before this, the *Clarian* Oracle near *Colophon* was founded by *Mopsus* the Son of the inspired *Manto*, and Grandson of *Tiresias* the *Theban Prophet*. It stood in a beautiful Grove, as did most of the Temples that were consecrated to *Apollo* and *Diana*, and was still in vogue in the days of *Germanicus* the Son of *Drusus*, and *Livia's* Grandchild. There were many of them all along the *Ionick Coast*, which seems to have been anciently a *prophetic Soil*: It came afterwards to be productive of *Poetry*, and turned at last to *Rhetoric* and *Philosophy*. *Apollo* had Oracles at *Zeleeia*, *Priapus*, *Larissa*, *Thymbrus*, *Cilla*, *Grynium*, and many other Places. The multitude of them shews a particular Attachment to his Worship; and the reason of it is worthy of our notice, and belongs to our Subject.

THE little Island *Delos* is commonly assigned, by the *Greek Historians*, as the Birth-place

Sect. 10. place of *Apollo* and *Diana*: But the *Afiaticks* have likewise a Claim, and perhaps equally ancient with the other. “ A little up from
 “ the Sea-shore, not far from *Ephesus*, there
 “ stands a stately Grove of all sorts of Wood,
 “ but chiefly *Cypress*: They call it *Ortygia*,
 “ and thro’ it runs the River *Cenchrius*, in
 “ which they say the Goddess *Latona* bathed
 “ herself after Child-bearing. For here it
 “ was that her Delivery happened under the
 “ Care of *Ortygia* the Nurse; and here they
 “ shew the *Recess* or *Sanctuary* in which she
 “ was brought to bed, and the *Olive Tree*
 “ on which she first leaned, when her Pangs
 “ had ceased. Above the Grove stands *Sol-*
 “ *missus*, the Mount where the *Curetes* took
 “ their Station, and with the Noise of their
 “ Armour amazed the jealous *Juno*, until
 “ *Latona* was brought to bed. Many old
 “ *Temples* are to be seen around the Place,
 “ and some new built: The first are adorned
 “ with *ancient* Statues; such as a Statue of
 “ *Latona* with a Sceptre in her hand, and
 “ another of *Ortygia* with the *Twin-Gods* in
 “ her Arms. A grand Assembly is yearly held
 “ in honour of the *Birth*; the Youth from
 “ the adjacent parts appear sumptuously ha-
 “ bited, and keep the Feast with all possible
 “ Magnificence; and the ancient *College* of
 “ the *Curetes* make an Entertainment for
 “ themselves, and perform some *mystick Sa-*
 “ *crifices*,

“ *crifices*, I suppose after the manner of their Sect. 10.
“ *Founders* x.” 

HERE we have the same *Rites*, and the same *Teachers* of them, as we found in *Crete*, the Parent of the *Delphic Oracle*: And it could hardly fall out otherwise, since the same Historian who pointed out the Country of *Minos* y, hath also told us, “ That the CRE-
“ TANS under *Sarpedon*, failed to this very
“ Coast, and founded the *old Miletus*: The
“ new was hard by it; which afterwards sent
“ forth Colonies all around it, and on both
“ sides the *Hellepont*, as far as the *Euxine*
“ Sea.”

WE have the very same Account from *Virgil*, who is admired and quoted by the later Roman Writers, not only as the finest Poet, but the greatest and exactest *Antiquarian* of his Country; which, they say, He has show'd wherever the Structure of his Poem did not forbid it. He lets us know, That the ancient Inhabitants of the *Trojan Coast* came from this *Parent-Island* under TEUCRUS, and, as all Colonies do, transferred the Names of their old Towns and Mountains into their new Settlements. *Miletus*, or *Milytus*, was a Town in *Crete*, and *Miletus* one in *Asia* founded by *Sarpedon*: *Ida* was a Mountain in *Crete*, and another of the same Name overlooked *Troy*: The *Dorians*, *Curetes*, and *Pelasgi* were *Cretans*,
(see

x *Strabo*, Lib. xiv.

y *Ephorus* apud *Strabon*. Lib. xiv.

SECT. 10. (see *Odyss. XIX.*) and the *Dorians, Curetes*, and *Pelasgi* were Inhabitants of the *Lesser Asia*; and also brought with them the whole Train of their processional Rites, and oracular Worship².

WITH the *Cretans* came likewise these *Guardians of young Deities*, the *CURETES*², to the maritime Places of *Ionia, Caria*, and *Lycia*, and made *Apollo* be born *here*, as they had made *Jove* be produced in *Crete*; or perhaps, as they or some of their Order had made *Apollo* himself owe his Birth to *Delos* before.

THAT the *Grecians* were themselves conscious of this Genealogy of their God, I gather from the Hymns ascribed to *Orpheus*; which, tho' not the Work of the great Law-giver, as they now stand, are yet the noblest and oldest Remain of the pure *Grecian Liturgy*. They are properly *Invocations* of the several Deities, and composed of the *Distinctions, Powers*, and *Attributes* peculiar to each: The *Tuscan Priests* very justly called these Pieces of Worship *Indigitamenta*.

² CRÆTA Jovis magni medio jacet Insula Ponto,
Mons *Idæus* ubi, & Gentis Cunaoula nostræ.
Centum Urbes habitant magnas, uberrima Regna
Maximus unde Pater, (si ritè audita recordor)
TEUCRUS, *Rhætas* primum est adveſtus ad Oras;
Optavitque locum Regno: Nondum *Ilium* & *Arces*
Pergamææ ſteterant; habitabant Vallibus imis.
Hinc Mater Cultrix CYBELÆ *Corybantiaque* Æra
Idæumque Nemus: hinc ſcda ſilentia Sacris,
Et juncſti Currum Dominæ tubière Leones.

Æneid. Lib. iii.

² Et tandem antiquis CURÆTUM allabimur Oris.

Virgil. Æneid. iii.

Indigitamenta. In the *Address to Apollo*, a-*Seet. 19*, among the other Qualities, taken from his Nature, as representing the *Sun*; from his Mythology, as vanquishing *Python*; and from his Effects, as *Health* and *Harmony*, there is one taken from a local Relation; He calls him ΜΕΜΦΙΤΗΣ, or the *Memphian Apollo*; an Appellation taken from *Memphis* the Metropolis of *Egypt*, at the time when these *Hymns* were composed ^b. It is remarkable as it stands among the other Epithets; and appearing among the *first* of them, seems to insinuate an early Affinity between the *Delphic* and *Egyptian* Prophecy. In these same *Hymns*, the *Curetes* are complimented with being

— *Th' immortal Race*

Who first prescrib'd a Prayer to weak Mankind c,

And in the *Address to Latona*, it is plain the Author knew the Pretensions of *Asa* to her Reception; but he has divided the Honour, and made her bear *Apollo* in *Delos*, and *Diana* in *Ortygia* d.

T H E R E

^b The Hymn begins,

Ἑλθέ μάκαρ ΠΑΙΑΝ, πτοκλῆες, Φοῖβε, Λυκοριῶ,
ΜΕΜΦΙΤ', ἀγλαόπη, ἰῶε, ὀλβιοδῶτε, &c.

^c Ἀθάνατι ΚΟΥΡΗΤΕΣ, ἀρήϊα πύχ' ἔχοντες,
Ἵμεῖς καὶ τελετὴν ΠΡΩΤΟΙ μερόπων ἔταδες,

^d Ἰεναμένη Φοῖβον τε καὶ Ἄρτεμον ἰωχάμεσθαι,
τὴν μὲρ ἐν ὈΡΤΥΓῃ, τὸν δὲ κεφαλῇ ἐν ΔΗΛῳ.

P

Sect. 10. THERE is another Connexion still remains :
 W To comprehend it in all its Strength and Beauty, requires an Eye like your Lordship's, accustomed to view the various Models of States, and trace the Genius and Result of different Schemes of Government. I can only pretend to point out the Substance of it, which stands thus.

IT is agreed among the Ancients, That the *Plan* of the *Spartan* Constitution was taken from the *Laws of Crete*. *Lycurgus*, they say, made some stay in the Island, and conversed with the *Cretan* *THALES*, a Law-giver and Poet, who informed him, " How
 " *Minos* and *Rhadamanthus* had framed their
 " Laws, and published them among the In-
 " habitants as coming from *Jove*." From thence he went to *Delphi*, and consulted the Oracle concerning the *Plan* he had received ; and it being approved of, he returned to *Lacedemon*, and settled it likewise as the Dictates, not of *Jupiter*, but of the *Delphian God*. It was still in vigour when *Herodotus* lived ; who having had occasion to observe the *Spartan* and *Egyptian* Customs, with more Attention and Understanding than falls to the share of most Travellers, hath left us a Draught of the *Resemblance* he found in many Particulars, both of their Religion and Government *. I will not enter into a *Detail* of them,

* *Herodot. Erato, Lib. vi.*


them, but take notice of an obvious Question; Sect. 10.

“ How great the Resemblance must have
“ been between the Originals (the *Egyptian*
“ and *Cretan*) since so much of it was pre-
“ served in the *Copy* at second hand, the *La-*
“ *cedemonian* Constitution?”

OF ALL the Institutions of *Crete*, I shall mention but one, to shew the diffusive Influence of the *Egyptian* Customs. *Musick* and *Poetry* in *Egypt* were circumscribed by *Law*, as I observed before; and we learn from the Sketch of the *Cretan* Common-wealth left by *Strabo*, “ That their Children were taught
“ *Letters*, and the *Songs* appointed by *Law*,
“ and a certain Species of *Musick*, exclusive
“ of all others ^f.” In imitation of this, the *Lacedemonian* Youth sung the Hymns of *Terpander*; and to give them the more Authority, the *Helotes* or Slaves were forbid to sing them under severe Penalties. Thus these three States, *Egypt*, *Crete*, and *Lacedemon* agreed in the strange Design of setting Boundaries to the two wildest things in Life, the Sallies of *Musick* and Raptures of *Poetry*. But this, we are told g, was the most ancient *Philosophy* in *Greece*; and their first *Sophists*, taught by the *Egyptians*, run their Science in this *politick*
P 2 Strain.

^f Παῖδας δὲ σχήματά τε μανθάνειν, καὶ τὰς ἐν τῷ ΝΟΜΩΝ
ΩΔΑΣ, καὶ πᾶς Εἶδη τῆς Μουσικῆς. B16. 1.

^g ΦΙΛΟΣΟΦΙΑ ἐστὶ παλαιότατη τε καὶ πλείστη τῶν Ἑλλήνων
ἐν ΚΡΗΤΗ τε καὶ ΔΑΚΕΔΑΙΜΟΝΙ καὶ σοφοὶ αὖ πλεί-
στοι τῆς ἐκεί ἐστίν. Πλάτων. Πρωτάγωγ.

Sect. 10. Strain. They chose, like their Masters, to  begin at the Source; and thought it the greatest Wisdom to fashion and regulate the human Passions, by adjusting the *Springs* that set them a going.

AND now we are got upon an *Ascent*, whence we can see to the end of the Disquisition. It now appears *what these* PÆANS *were*, which the *Cretans* were wont to sing:—No other than the *publick Hymns* authorized by *Law*, and appointed to be learned by their noble Youth. It appears in what manner the *Oracle* was erected, and what kind of *Learning* was probably there:—It must have been a *Tradition* of the *Cretan* and *Egyptian Mythology*, involved in Metaphor, and heightened by Enthusiasm. Nor was it solely confined to *religious* matters: All sorts of Subjects came through the hands of *Apollo*; and the Philosopher so often quoted, when he forms a Scheme for improving his Countrymen in Wisdom, and assisting them to make advances in real Knowledge, lays a part of the Stress upon their *Instruction* from the *Oracle* ^b.

THITHER our Poet seems to have gone by Sea from *Chios*. For in relating the Voyage of the *Cretan Vessel* that carried the Founders of the Temple of *Delphi*, almost round the

^b Παιδαίαις τε καὶ ἐκ Δελφοῦ Μαρτίαις χρωμέναις.

Πλάτων. Ἐπιτομή.

the *Peloponnesus*, he has described the *Coast* Sect.10. so minutely as to name *eighteen Promontories* and *Coast-Towns*, which they saw one after another: *He* mentions the distant *Islands*, and *Tops* of Mountains, they descried at such and such Parts of their Navigation; and has not forgot so much as the *Changes* of the *Wind* necessary in so indirect a Course. This seems to be too exact and particular to be received by *Relation* from another; but looks like the effect of *personal Observation*, and the exact Memory our Poet retained of a Voyage made by himself. There let us leave him with his *priestly Instructors*, to consider what use he made of this Stock of Knowledge, and *How such Materials are to be managed?*

SO DELICATE is the Nature of *Mythology*, that it requires not a stronger Head, or more elevated Fancy, to produce it at first, than it does a nice Hand to apply it in a Poem, and interweave it with the Persons and Machines concerned in the Action. Of the two sorts already mentioned, the *last* is apt to get the upper-hand in the Narration, and confound its own Offspring, the *artificial Mythology*. This produces Inconsistencies sometimes in Facts, or renders the Meaning of the Allegory impenetrable: But the worst part of its Influence, when misapplied, is upon *Manners*; where it destroys the Distinctions of Charac-

Sect. 10. ters, and often blends Extremes that are incompatible in Nature.

THERE are Circumstances in many of *Homer's* Stories, which have little Connexion with the Transaction where they are employed :

“ Some of his Fables, says *Eustathius*, were
 “ invented by himself for his present purpose ;
 “ others of them are *purely allegorical* : And
 “ he has many besides, that were composed
 “ at first by the *Ancients*, and are inserted
 “ in their proper places in his Poetry, tho’
 “ their Allegory does not always respect the
 “ *Trojan Affairs*, but points at what was in-
 “ tended by its *first Inventers*.”

To shew the Truth and Extent of these Observations throughout *Homer's* Writings, would be, upon the matter, to write a regular Treatise of *Mythology*. It has been done in part by the learned *Proclus* in his Notes upon *Hesiod*, and upon *Plato's Timæus* ; where the Objections raised against our Poet's Representations of the Gods are answered, sometimes with more *Deference* than Judgment. But there are some other Parts of his Management with respect to his *Divinities* ; their ranging themselves on different *Sides* ; and his *Chiefs* being protected by *opposite* Powers, which it will be worth while to examine. They are Beauties in Poetry for the most part but little observed, and give great pleasure, when we
 enter

enter into their Meaning, and perceive the Just-
ness of their Application. Sect. 10.

HOMER's GODS are finely distributed between the two Armies, the *Greeks* and *Barbarians*: The *Greeks*, naturally wise and brave, and so formed by the *Temperature* of their *Climate*, have *Pallas* and *Juno* of their Party. The *Trojans* have *Mars*, or the impetuous Sally of War, *Venus* or *Effeminacy*, and *Apollo*, a mixed kind of Divinity; the God of *Heat*, *ecstatick Musick*, and *poetick Passion*. *Jupiter*, or the *Universal Nature*, and particularly the Influences of the *Celestial Region*, favours sometimes the one and sometimes the other, but generally the *Greeks*. *Neptune* is entirely *Grecian*, as they were Lords of the *Sea*. *Mercury* and *Diana* have little to do in the War, but are mentioned by the *Poet*, the one from the *Egyptian Tradition* as *Latona's Opposite*, and the *Conduſter* of departed Souls; and the other, as a *Power*, no Friend to the *Ladies*, whom she kills at pleasure. These are what we may call the *active Gods*, and this is their general Arrangement. As for *Saturn* or *Time*, *Ceres* or the *Earth*, *Pluto* or *Hell*, they are a kind of *ſtable Deities* that support the *whole* of things, but have but little particular Influence upon any ſingle Action.

IF WE deſcend to their ſeveral Parts, and look nearer ſtill into the *Poet's Conduct*, we ſhall find every God in his becoming Employ-

Sect. 10. ment, and acting consistently with the Power he represents. *Phæbus* or the Sun, the God of Heat and Health, in his Wrath sends a Plague. *Achilles*, from a Sensation of the Corruption of the *Air* now unwholesome, or in the Poet's Stile, being warned by *Juno*, calls an Assembly: Provoked by *Agamemnon*; *Pallas*, or *Reflexion*, reasons with him, and quiets him. His Armour is made by *Vulcan*, the God of Fire; and his vast Nimbleness and Humidity makes him properly the Son of a *Sea-Goddess*. The wise and patient *Ulysses* is favoured by *Minerva*; as *Ajax*, rash, lumpish, and strong, is at constant variance with the Goddess of Wisdom: and it is very remarkable, that *Homer* never changes this *tutelar Numen* to the Prince of *Ithaca*, nor represents his subtil *Hero* under any other Tuition than the blue-ey'd Maid's. It might have embellished his Narration, and given play to his Fancy; but he has preferred the *Truth* of the Character, and stuck close to his Allegory. The frequent Shipwrecks, and bad Fortune of the Hero at Sea, is, in poetical Language, that *He was hated by NEPTUNE*, in the same manner as the Man who committed any Outrage when drunk, was under the displeasure of *Bacchus*. The other Chiefs mentioned in the *Iliad* are frequently assisted or protected by some *Divine Person*, according to the Nature of the Occasion, the Character of their Nation, or their personal Qualities.

LET

LET us now quit our Bard for a little, Sect. 10. and observe what Figure this Subject makes in other hands:—The celebrated *Roman Poet*, writing for the Honour of his Country, has been forced to *shift Sides*, and make the *Trojans*, if not the *conquering Party*, at least worthy to conquer, and only subdued by Fraud and Stratagem. This, with the received *Tradition* concerning the Birth of his *Hero*, has led him into some *Improprieties* about his Gods, which he has not failed to cover with his usual Judgment. For example, that the chief Divinity who guides the *holy, wise, and brave Eneas*, should be VENUS, is something unlucky. She well might tutor *Paris*, and favour all the *Trojans* who had their Seraglio's even then: But it required great Discretion to make her act in the *Eneid* with any Propriety. And after all, however we may be charmed with the Delicacy of her Appearance, and the Pomp of the Description, I don't know but she is introduced as a *mere Person*, divine indeed, and of great Power; but without any regard to her *Character* and *Inclinations*. It was hard to make her appear in a *virtuous Cause*, or direct the Enterprizes of the pious Hero, in any other Capacity than his *traditional Parent*; except she had condescended to accompany him when he went a hunting, and conducted him into the Cave with *Dido*.

SUCH

Sect. 10. SUCH is the *impatient* Temper of Mythology; and so powerful a thing is *Truth*, that it will not stoop to any other than a *genuine* Representation, nor bear to be disfigured tho' in *Masque*. Perhaps *Homer's* drawing immediately from the *Fountains*, or having a hand himself in modelling these *divine Phantoms*, was the Cause of his having been so happy and natural in their *Distribution*. Their *Use*, if we may believe the Ancients, was not confined to *Poetry*; nor to raising those high Sensations and magnificent Images of the Universe and of its Parts, for which we admire them: But thro' the channel of *Religion* they reached *Life*, had an influence upon *Morals*, and impressed the Vulgar with that dread of future Punishments, which keeps them in their Duty.

A PERSON of great Wit, and greater Learning, who has laboured exceedingly to prove, "That Mankind for the most part acts not from *Principle*," hath at the same time essayed to weaken this Influenceⁱ, and attributes any Good their Religion and its Rites could do, to their filling up that *Time* which must have been otherwise ill employed by a polite and voluptuous People: Yet he allows, that an Apprehension of Punishment from the *Magistrate* restrains from Evil; and why an Apprehension of Vengeance from the *Gods*, if supposed equally certain, should not have the same Effect,

I

ⁱ Continuation de Pensées diverses par M. Bayle, tom. ii. §. 119.

I cannot understand: The former is insuffi-
 cient, in many instances, to prevent Fraud or
 Violence, and so no doubt is the latter. And
 these Instances, when collected and set to-
 gether, make a glaring Appearance; but conclude
 no more against the Efficacy of Religion, than
 against the Necessity of Laws and of Penalties
 to enforce them.

THAT the Commonalty of Greece and
 Rome believed a State of future Rewards and
 Punishments; and that *this Belief* kept them
 in their duty, is affirmed, as I said, by the
 wisest of the Ancients. It is needless to tell
 your Lordship, that TIMÆUS LOCURUS was
 of the number: The Character he bears of
Plato's Master is sufficient to justify his Claim.
 The little Treatise of his, which 'tis thought
 his illustrious Scholar purchased at an immense
 Price, is no less than a *System of the World* ^k.
 His Expressions are simple, but his Doctrines
 are drawn from deep Observation, and explain-
 ed in the Harmony and Proportions of the *Py-
 thagorick Philosophy*. He begins with *Crea-
 tion*, which he attributes to a good Principle,
 whom he calls, "The invisible God, the
 "Prince and Parent of all things." Then
 he

^k Τιμαίω πρὸ Λοκρῶ περὶ ΨΥΧΑΣ ΚΟΣΜΩ καὶ ΦΥ-
 ΣΕΩΣ.

Upon this Treatise, these Verses of *Timon* the Satyrist are
 preserved:

Πολλῶν δ' ἀργυρίων ὀλίγον ἠλλάξατο βίβλου
 "Ἐνθεν ἀφορμήθης ΤΙΜΑΙΟΓΡΑΦΕΙΝ ἐπ' ἤμαρ.

Sect. 10. he goes thro' its *Parts*; the Nature of the *Elements*, the Course of the *Planets*, and Periods of the *World*, and concludes with *Man*, and the Doctrine of *Morals*, in these remarkable Words: "The Mind, says he, that is
 "exercised in such Contemplations, and attains to a *Contentedness* with the State of
 "Humanity, and to a *just use* of the appointed Measure of Life, is undoubtedly happy;
 "And whosoever receives this Attainment as his Lot from Heaven, is led by *Truth* to
 "*Felicity*. But if any Disposition happens to be perverse and unruly, then *Chastisement* ought to be applied; both that which
 "is appointed by the *Laws*, and also what can be drawn from those *Traditions* which
 "introduce numberless Terrors from *Heaven*, and Tortures in *Hell*; threatening endless
 "Punishments that await the wretched Ghost *below*, with all the Torments which the
 "IONICK POET has laudably, and from *ancient Tradition*, represented the Souls of
 "wicked Men to endure *hereafter*. For as sometimes, when wholesome Remedies will
 "not prevail, we procure Health by administering a sickening Potion; so we curb the
 "Stubborn and Disobedient by *false* Relations, when the *true* have no Effect. Of necessity therefore THE FOREIGN TORMENTS must be inculcated¹. —And it
 "must

¹ Δέροντες ἀναγκάσις καὶ ΤΙΜΟΡΙΑΙ ΚΕΝΑΙ.

“ must be told, that *Nemesis*, the distributive Sect. 10.
 “ and avenging *Power*, hath appointed all
 “ these things to happen in the *second Pe-*
 “ *riod*, and to be executed by fierce infernal
 “ *Genii*, who witnessed the Conduct and the
 “ Crimes of Men. To them the all-govern-
 “ ing God hath committed the Administra-
 “ tion of the World, which consists of Gods
 “ and Men, and of the other Animals he
 “ himself hath formed, after the perfect Mo-
 “ del of the *eternal and intellectual Idea* ^m.”

IT APPEARS then that Mythology, and
Homer's Mythology in particular, was thought
 to be a Cure for a wrong-turn'd Mind, and
 a Restraint from Immorality and Vice : And
 if it was so in *Greece*, it was much more so
 in *Italy*, where *Timæus* was born, and where
 long after his days, not only *private Super-*
stition prevailed, but the most important Steps
 of the State were over-ruled by the *Aruspices*
 and *Augurs* ; and their Consuls and Pretors
 bowed before a Presage taken from the Entrails
 of *Beasts*, the Flight of *Birds*, and Signs from
Heaven.

BUT *Timæus's* Disciple seems to have car-
 ried things a little further : He lived in *Athens*
 at a time when the Laws had given a Sanction
 to *Mythology* ; with which, like a good Citi-
 zen,

^m Ὅτις ὁ πάντων Ἀχμῶν θεὸς ἐπέτρεψε διοίκησιν Κόσμου, συμ-
 πηλεγμένῳ ἐκ θεῶν τε καὶ ἀνθρώπων, ᾧ τε ἄλλων ζῶων ὅσα
 δεδημιούργηται πρὶ ΕΙΚΟΝΑ τῶν ἀείων Εἰδέος Αἰῶ-
 ΝΙΩ καὶ ΝΟΗΤΩ. Τιμαῖος Λοκρ. περὶ Ψυχ. Κ' σμω.


SECT. 10. zen, he so far complies, as to disapprove of a narrow Scrutiny into its *Sense* and *Origin*. He thinks it best to *accept* of the literal Meaning, and would have curious inquisitive People rather turn their *Searches* another way.

THERE was a beautiful Spot of Ground a little without the Walls of *Athens*, upon the Banks of *Ilissus*, where it was believed that *Boreas* had run off with the Nymph *Orithya*, while she was sporting with one of her Companions upon the Brink of the River. Thither came *Socrates* with a young Gentleman of the Town, in quest of an agreeable Retirement. They were to read a paradoxical Discourse of *Lyfias*; the greatest Orator then in *Athens*, proving, “That *Favours* in Love should rather
 “be granted to those who never felt the Pas-
 “sion, than to the real Lover.” And having talked a little of the Beauty of the Place, how proper it was *for Girls to sport in*, and mentioned some other Circumstances of the Story, the Youth very naturally turns to his smiling Companion, and says, “But be sincere with
 “me, *Socrates*; Do you really believe this *Le-
 “gend* to be true?”—Why, says the Philo-
 “sopher, tho’ I did not, (as they say your
 “learned People do) I should not be far in
 “the wrong; and then I would go *allegorize*,
 “and say, that the real Wind had come in

“ a

“ Ἄν’ ἐπὶ καὶ πρὸς Διδε, ὁ ΣΟΚΡΑΤΗΣ, καὶ οὐ γὰρ
 τὸ ΜΥΘΟΛΟΓΗΜΑ πύθη ἀληθὲς εἶναι.

ΠΛΑΤ. Φαιδρ.

“ a Gust, and blown the Nymph off the 8^{ect.} 10.
 “ Steep, and so was reported to have carried 
 “ her away, while she and *Pharmacia* were
 “ intent upon their play. But for my own
 “ share, my Boy, I look indeed upon these
 “ moral Meanings as very pretty and curious;
 “ but think they belong to a profound la-
 “ borious Genius, and are the Work of not a
 “ very happy Man. My reason is, (and I
 “ have no other for it) That after one has
 “ got thro’ this Allegory, he must next under-
 “ take the Race of the *Hippocentaurs*; and
 “ when he hath adjusted them, then the
 “ *Chimæra* comes upon him: Next follows a
 “ Train of *Gorgons* and *Pegasus’s*, and other
 “ unweildy Monsters, inexplicable both for
 “ their Number and Absurdity. These, should
 “ one go about to explain without believing
 “ them, and attempt to give, according to
 “ their Texture and Likeness, but a homely
 “ Solution of their Meaning, it would be an
 “ Undertaking of great Pains and Leisure.
 “ But I, my Friend, can find no Leisure for
 “ such Enquiries; and the reason of it is,
 “ That I cannot as yet, in obedience to the
 “ God of *DELPHI*, UNDERSTAND MY-
 “ SELF. Now it appears ridiculous to me,
 “ to be searching into other Matters while I
 “ am ignorant of this. Wherefore bidding
 “ these Subjects adieu; and being persuaded
 “ of the Truth of the Opinion settled con-
 “ cerning

Sect. 10. "cerning them by Law, (as I just now told
 "you) I fix my Attention upon *myself*; and
 "consider, not the *Gorgon* or the *Centaur*,
 "but *what kind of a Monster I am*; whether
 "more double and slippery than *Proteus*, and
 "more fiery than *Typhon*: Or perhaps, a *tamer*,
 "milder Animal, designed by Nature for a
 "divine Lot, and a peaceful Destiny."



Gravelot inv.

W. Goult scul.

SECT.



S E C T. XI.

TH E R E are few things in the *ancient* Sect. II.
Poetry more moving than the Story of *Orpheus* and *Eurydice*. It hath acquired new Beauties by falling into the hands of the tender and passionate *Virgil*; and is told by him in so melting a strain, that some of the Touches he hath given it can hardly be read *without Tears*. When we are wrought up to such a Temper, it naturally leads us to compassionate the

SECT. II. the hard Fate of the unhappy Lovers; and we begin to feel some Indignation at the cap-
 tious Condition, upon which he was to pos-
 sess his Beauty, or lose her for ever: *Not to look at his loved Eurydice.* Arbitrary and ca-
 pricious! Unbefitting the just Brother of *Jove*,
 and unlike the Bounties of a *divine, unenvious Nature*^a: Unless indeed there be something
 else understood than appears; some *Truth* in
 Life or Morals that lies latent under this Cir-
 cumstance of the *Tale*.

THE great and unhappy Lord *Verulam*,
 who was sensible of the Incongruity, has given
 an Explication of the Fable^b; but seems not
 to have hit upon the real Meaning. What
 he says is entertaining and beautiful: for he
 was a Spirit of that high Order that *go ingeniously wrong*, and who cannot *err* without *in-*
structing. But I incline to think that the *Mo-*
ral of the Fiction is rather to be learned at an
 ordinary *Musick-Meeting*, or an unmeaning
Opera, than where his Lordship directs us, in
 the Recesses of an abstruse Philosophy.

ORPHEUS's Mistress was *Musick*. The
 Powers of it are enchanting. It lulls the Rea-
 son, and raises the Fancy in so agreeable a
 manner, that *we forget ourselves* while it lasts:
 The

^a Ἄφρονες Οὐρανίααι, καὶ ἐν ἀλλήλοις τελέουσιν.
 Ὁ φθονὸς μὲν καὶ κραίωσι, ἡ δὲ ἰσχυρὸς αἰσῶς.
 Ὁ καὶ ὁ πόντος ὁμογενεῖς ἡ ψαῖμασι κέκερται ἰσχυρῶς.
 Ὁ ποταμοὶ ἡλατῆσιν αἰεὶ δ' ὁμιλοῦνται ἔχουσιν.

^b F. Bacon, *De Sapientiâ Veterum*. § 11.

The Mind turns dissolute and gay; and hugs Sect. II. itself in all the deluding Prospects and fond Wishes of a *golden Dream*. Whilst every Accent is warbled over by a charming Voice, a silly Song appears sound *Morality*; and the very Words of the *Opera* pass for Sense, in presence of their *Accompagnamento*. But no sooner does the *Musick* cease, than the Charm is undone, and the Fancies disappear. The first *sober Look* we take of it breaks the Spell; and we are hurried back, with some Regret, to the common dull Road of Life, when the florid Illusion is vanished.

IN THIS gloomy Temper, *My Lord*, should I be at present, had it been my Happiness to make one of the *inspired Train*: How unwillingly would a true Son of the *Muses* part with his Fictions and Enthusiasm? The mysterious *Egypt*! The prophetick *Isis*! The oracular *Telchines*; these nursing Fathers of the *Grecian Divinities*! To bid farewell to these with their divine Pupils, and travel back with *Homer*, to Countries of a *cooler Turn*, would be a melancholy Prospect to a *Poet*.

BUT as things are at this time, I find it possible to be very chearful under the thoughts of an Exchange: *Variety* they say is sweet; and there is a kind of pleasure in getting rid of the *lymphatick enthusiastical Tribe*, and taking Journey with our Poet, to a Land of Freedom and Ingenuity: A Land of *Arts* of a different Stamp;

~ Sect. II. not so precise and uniform as the *priestly* Prescriptions; but blooming in the native *Grace* and *Vigour* which is the Gift of Liberty and unlimited Commerce. Nor will the Change, I am persuaded, be disagreeable to your *Lordship*, since it leads to a People and Nation whose Memory you are in Gratitude bound to honour.

THE *PHENICIAN* Name is so famous in early Antiquity, that the bare mention of it is sufficient to point out the Source of your Obligations. It presents us with the Authors and Improvers of *Building*, and the nobler kinds of *Architecture*; with the first Workers in *Iron*, *Wood*, and *Stone*: It makes us think of a Country, the *Parent* of *Mechanicks*, *Navigation*, and *Astronomy*; the Inventers of *Glass*, and Rivals of *Egypt* for the Invention of *Letters* and *Arithmetick*: In short, it reminds us of the Origin of the *noble* and *useful Arts* which employ many of your Lordship's Hours, and enable you to judge for your Country, in a Capacity not very common among the *Great*.

THIS Happiness of *Phenicia* in the inventive Genius of its Inhabitants, and its Situation between *Judæa* and the Sea, have made me often wonder at the Observation of an ancient Historian. He is treating of the Rise of Arts, and what every Nation had found out for the common Benefit of Mankind; and concludes his Account with this Remark, *Soli omnium*

omnium Judæi nihil in medium contulere. The Sect. II.
Jews alone of all the rest have contributed no- ~~~~~
thing for the publick Good.

I HAVE frequently endeavoured to find a reason for this Dissimilitude between two neighbour Nations: Sometimes I have thought, that the Knowledge of *human Arts* cultivated in *Phenicia*, was perhaps incompatible with that *Sacred Science*, for which the other People are so justly regarded: "Being the only
 " *Canton* of the Earth whose Inhabitants were
 " surprizingly illuminated, beyond the rest of
 " the human Race^c." At other times I have imagined, that our Author was *mistaken* in his Remark; and he must have been so in the grossest manner, according to the Doctrine of the *Rabbi's*. One of the wisest of them^d, makes no scruple to assert, " *That* the sublime and
 " profound Parts of all kinds of Knowledge,
 " were to be found among the *Jews*; and
 " that not only the Principles of *all the Scien-*
 " *ces*, but likewise the Conclusions which the
 " *Greek Philosophers, Pythagoras, Plato, and*
 " such others, had drawn from them, were
 Q 3 " transmitted

^c On est surpris de voir les Habitans d'un petit Canton de la Terre, plus eclaires que le reste du Genre humain.

M. Leibnitz *Preface à la Theodicée*.

^d En nuestra ley se comprehende todo lo subtil y profundo de las sciencias; lo que no es asy en las otras. And afterwards: Los fundamentos y conclusiones de todas las sciencias, fueron trasladados de Nosotros, à los Chaldeos primero, despues à los Persas y Medos, y despues à los Griegos.

R. Yeuda. Cuzary, *Discurs.* 2^{do}.

Sect. II. “ transmitted to them from the *Jewish Sages*,
 “ thro’ the hands, first of the *Chaldeans*, and
 “ then of the *Medes and Persians*.” Which
 of these may have been the Case; or whe-
 ther the Necessity of *Invention* in *naval Affairs*
 may not have produced some difference be-
 tween the bordering Nations, your Lordship’s
 Acquaintance with the *Nature* of those Arts,
 and the History of *Men*, will best enable you
 to decide. But our present Business is only
 with the *Phenicians*.

THEY were a very ancient Nation; so ac-
 cient, that tho’ they are among the first Coun-
 tries who make any Figure in History, and that
Letters were early in use among them, yet
 their *Origin* is quite uncertain; and in this re-
 spect they are upon a level with their Neigh-
 bours the *Egyptians*, or the ancient *Athenians*,
 who both called themselves ΑΥΤΟΧΘΟΝΑΣ^e,
 and the *first of Men*^f. Some of the old Writers
 said, that they came from about the *Arabian*
Gulph, and settled upon the *Mediterranean*
Coast: And others affirmed quite the contrary:

“ That some Merchants of *Sidon* had gone
 “ from thence, and first set on foot a Traffick
 “ in the *Red-Sea* &c.” However this may have
 been,

^e Sprung from the Earth where they lived.

^f Φασὶ πάντων Αἰγυπτίους καὶ τὴν ἐξ ἀρχῆς τὴν ὅλαν γένεσιν, ΠΡΩ-
 ΤΟΥΣ ΑΝΘΡΩΠΟΥΣ γενέσθαι καὶ τὴν Αἴγυπτον.

Διοδωρ. Σικελ. Βιβλ. α.

^g Οἱ μὲν γὰρ καὶ τὰς Φοινίκας καὶ τὰς Σιδωνίας τὰς καθ’ ἡμᾶς,
 ἀποίκους εἶναι τῶν Ὀκεανῶ φασιν, περιθιόντας καὶ διὰ τὴν
 Φοινικέαν ἐκταλῶντο, ὅτι καὶ ἡ θάλασσα ΕΡΥΘΡΑ. Οἱ δὲ
 ΕΚΕΙΝΟΥΣ ΤΟΥΤΩΝ. Στράβ. Βιβλ. α.

been, we cannot doubt of their retaining much Sect. II. of the Manners of the *Eastern Nations*: Their Language was a Branch of the *Aramean*, and their *Policy* both civil and religious; their *Temples*, *Records*, and Order of *Priests*, exempted from *Taxes*, are very like the Institutions that prevailed over the East ^h.

BUT what distinguished them from all the rest, was their early Application to *Maritime* Affairs, and the noble use they made of their Success. They were invited to turn their Thoughts this way by the Commodiousness of their Situation; and pursued it with such skilful indefatigable Patience, that they were the first Inventors, and continued the sole Masters, of the *western Trade*, from the first *Hercules* to the time of *Alexander*, for many hundreds of Years. By this means, their Accessions of Wealth and People were so great, that they grew uneasy at home, and therefore spread themselves abroad in great Colonies, and filled *Spain* and *Africk* with Cities, little inferior in Power and Splendour to their own ⁱ.

Q 4

THEY

^h Τῆς τε ἰσχυρῆς καὶ ἀσκήσουσας περὶ πλοῦτος τῆς καὶ Ἀἰσχύλου
ΑΤΕΛΕΙΣ, καὶ πάσης ΔΕΙΤΟΥΡΓΙΑΣ ἀπολέλυμέναι,
ὧς Βαβυλώνιοι καλεῖται ΧΑΛΔΑΙΟΥΣ. Διοδωρ. Βιβλ. α.

ⁱ *Barcinone (Barcelona), Malaca (Malaga), Carteia, (Cartagena),* with several others in Spain. In *Africk, Tunis, Tripoli, Leptis, Utica*, and the Rival of Rome, *Carthage*: *Thebes* also in *Beotia*. But their great early Settlement was in *GADEZ (Cadix)* the little Island that lies in the Mouth of the Straights, and commanded all the western Trade of the World. This we can gather even from the divine Prophet, who calls the People of *Cadix*, "the Inhabitants of the Isle whom the Merchants of Sidon that pass over the Sea have replenished." ISAIAH Chap. XXIII. § 2.

SECT. II. THEY WERE busied about these Settlements for some time *after the Trojan War*^k: That is, “ While the *Phenicians* were in a
 “ State of high Prosperity, populous and
 “ powerful, acquainted with foreign Coun-
 “ tries and useful Arts, *then it was*, by a
 “ strange Constancy of good Fortune, that
 “ HOMER had Opportunities to know and
 “ converse with them.”

I MUST acknowledge that such a Combination of *lucky Incidents* in the Life of any one Man, looks something suspicious; and when I review the Concourse of them; his *Climate* and *Country*, his *Religion* and *Language*, the publick and private *Manners* of his Age, and his own *Profession* and *Travels*, it serves but to increase the Wonder. But we must consider, that a thing's being *rare*, does not presently conclude it to be false or imaginary; else the most beautiful *Theories* in Learning, and the highest *Pitches* of Happiness in Life, must be given up as absurd and impossible. Our Business therefore, is to *tread cautiously*, as we have done hitherto, and to take as little upon *Supposition*, as the distance of Time and Nature of the Subjects will permit.

THAT

* Θρυλλείται καὶ ἡ ΦΟΙΝΙΚΩΝ ναυσιλία· οἱ καὶ τὰ ἔξω
 τ' ἑξακλείων σπηλῶν ἐπῆλθον, καὶ πόλεις ἔκτισαν κἀκεῖ, καὶ
 πρὶν τὸ μῦσα τῆς Διὸς παρὰ λίαν, ΜΙΚΡΟΝ ΤΩΝ ΤΡΟΙ-
 ΚΩΝ ΤΕΤΕΡΟΝ. ΣΤΕΦ. ΒΙΒΛ. α.

THAT *Homer* had the Opportunities mentioned, and that he did not neglect to improve them, will best appear by considering *what he has really learned from the Phenicians*: This will be a certain Proof of his conversing with them, at the same time that it will set the Happiness of this Circumstance of his Life in a true Light: And if they are Lessons of Importance, it will increase at every Step, as we shall find this or the other *Allegory* or *Tale*, taken from the *Relations* of that ingenious People.

AND FIRST, it may not be amiss to observe in general, That many of the *Egyptian* Doctrines and Customs passed thro' *Phenicia* into *Greece*: The *Refugees* from *Egypt* commonly took this Country in their way, and afterwards proceeded to the *Islands*, or settled upon some part of the *Grecian Coast*: Some of them made a considerable Stay in *Phenicia* before they travelled further West, and therefore carried along with them into their new Settlements, both the *Phenician Arts*, and the *Egyptian Learning*.

THUS *CADMUS*, when he had staid long in *Phenicia*, went to *Lemnas*, *Imbrus*, and *Samothrace*, and is said to have carried thither the Worship and Rites of the *Phenician* *CABEIRI* or *Great Gods*, and taught the Inhabitants their Initiation and Mysteries, for which they were afterwards so famous: tho'

Sect. II. tho' I rather think the *Telchines*, or the *Idæi* *Daëtyli* were there before him: For why should he not rather have established his favourite Worship in *Thebes*, where he finally settled?

HIS Son-in-law *Aristeas* reigned in *Cea*; his Grandson *Bacchus* in *Naxos*. *Phalanthus*, another *Phenician*, took up his Habitation in *Rhodes*, and the celebrated *Anceüs* ruled in *Samos*. He was one of the *Argonauts*, and the only Astronomer among them. His Mother gave her Name to the Island *Astypalea*; and the greater part of the CYCLADES received Names from the *Phenicians*, which were derived from those Accidents and Appearances that occur to a *sea-faring mercantile People*. Their several Origins have been nicely investigated by the laborious *Bochart*; and they appear to have been given in the same way as the *Spaniards* and *Portuguese*, when they discovered the *Indies*, called their Countries and Rivers, *Tierra de Fuego*, *Tierra de Brea*, *Terra dos Papos*: *Rio grande*—*De la Plata*—*De las Concas*; and such others.

BUT besides this early Intercourse between the *Greeks* and *Phenicians*, and principally the *Islanders*¹, (among whom *Homer* lived,) there

¹ There are several Proofs of this Commerce in *Holy-Writ*, where *Tyre* and *Sidon*, the chief Towns in *Phenicia*, are commonly joined with the ISLES. Thus "all the Kings of *Tyrus* and all
" the

there was another piece of good Fortune Sect. II. attended him. In order to converse with the Egyptian Priests, there was a necessity of making a Voyage to Egypt: But there was no need of travelling into Phenicia, to meet with a Phenician Captain, or the Governour of a Colony: They themselves went over all, carrying their Knowledge and Experience along with them. Their manner was, to go out early in the Spring upon a *Trading Voyage*; some to the *Bosphorus* and *Euxine*, some to the *Egean* and *Adriatick*; others passed the *Streights*, and steered to the *Gum Coast* on one hand, and as far as *Britain* on the other; and when they had searched thro' all for Merchandise, they returned loaded home late in the Year.

TO THIS intelligent and wide-spread Nation, I am apt to think our Poet stands indebted for *his foreign Geography*. — This is an uncommon way of speaking; but it will be

“ the Kings of Zidon, are joined with the Kings of the Isles which are beyond the Sea *.” And more particularly by another Prophet, Tyre is called “ the City situate at the Entry of the Sea, which is a Merchant of the People for many ISLES †: The Men of Dedan were her Merchants; MANY ISLES were the Merchandise of her Hand ‡.” And at her Fall, “ the ISLES were to tremble; the Princes of the Sea to come down from their Thrones, and lay away their Robes ||; The ISLES were to shake in the Day of her Fall, and the ISLES that are in the Sea to be troubled at her Departure ||†. These ISLES were no other than Cyprus, Rhodes, Crete, and the Islands of the Archipelago, where HOMER lived.

* JEREMIAN XXV. § 22.

† Ibid. §. 15.

||† Ibid. § 18.

† EZEKIEL XXVII. § 3.

|| XXVI. § 15.

Sect. II. be easily understood when we reflect, That
 ~~~~~ *Homer* was more capable of giving than receiving Instruction in the *Geography* of *Greece*, *the Lesser Asia*, and perhaps the *Egyptian Coast*: But what further Knowledge appears in his Writings of the other Tracts of Land in *Europe*, *Asia*, and *Africa*, That, I judge, he has received by Information from the *Phenicians*.

MY REASONS for this Opinion are these: By staying in *Greece*, and making short Voyages among the *Islands*, or even down to *Egypt*, he could never learn that the *Earth* was begirt on all sides with the *Ocean*, as he often says it is: But the *Phenicians*, who had made long Voyages upon the *Red* and *Mediterranean Seas*, who had passed thro' the *Streight* of *Gibraltar*, and sailed the Coast on either hand before *Homer's* days, and were actually making such Voyages annually during his Life, *They* might tell him, that where-ever they came, they found the general Barrier was the *Ocean* <sup>m</sup>.

FROM the same *Sea-faring* People, he must have heard what Countries were the *Boundaries* and *Ends* <sup>n</sup>, as he calls them, of the habitable Globe. Some of these he plainly names by their *proper* Appellations; others he points out by such *Marks* and *Peculiarities*, as demonstrate that he was not ignorant of their Situation.

To

<sup>m</sup> They named it so from *this* very Circumstance. See Page 100. in the Notes.

<sup>n</sup> ΠΕΙΡΑΤΑ ΓΑΙΗΣ.

ὈΩς. Δ.

To the *South*, he directly mentions *Africk*, Sect. II. *Ethiopia*, and what we take for *Arabia*°, as the uttermost Parts of the World: To the *North*, he describes the Life of the *Hyperbo-reans*, just as we know the *Scythians* and *Tar-tars* lived, People that inhabit the *Northern* Continent: To the *East*, and *West*, he names no Country, but says frequently, *That the Sun rises from P, and sets in the Ocean*°; which can have no other Meaning, than that the *Asiatick* Continent on the *East*, and the *European* on the *West*, are bounded by the *Watery Element*. This is the only Sense the Expression will bear; and any other put upon it, makes it a plain Absurdity.

IT IS the more remarkable, as it comes from a Man who lived between two great undiscovered Lands. *Ionia* had the vast Continent of *ASIA* lying due East from it; a very small-part of which was known to *Homer* himself, or to the *Greeks* long after his Time. There is no mention made of *Babylon* or *Ecbatana* in all his Writings, which *He*, who celebrates the *Wealth* of *Thebes*, and *Arts* of *Sidon*, could never have omitted to do, had he known any thing of the *Assyrian*

OR

° ΕΡΕΜΒΟΥΣ.

° Ἡλίου μὲν ἐπιτα νέον πρὸς ἑλλαν ἀγέρας,  
Ἐξ ἀγαλαρρέϊται βαθυρρόν ὈΚΕΑΝΟΙΟ.

Ὀδυσ. Τ.

° Ἐν δ' ἐπὶ ὈΚΕΑΝΩ, λαμπρὸν φάος Ἡλίοιο,

ἔλκον νύκτα μέλαιναν.

Ἰλιάδ. Ε.

Sect. II. or Median Empire<sup>1</sup>. Nay so late as the  
 ~~~~~ Reign of *Darius*, the *Lacedemonians* did not  
 know the distance of *Susa* or *Babylon* from
 the *Sea*²: So that I believe *Homer* was ac-
 quainted with little more of the *Inland Coun-*
try, than what was under *Priam's* Dominion,
 or inhabited by his *Allies*.

ON THE other hand, to the *West* of *Greece*,
 lay *ITALY*, a greater Country, as they ima-
 gined, than their own³, and then undiscovered
 by the *Greeks*: Behind it, were the wide and
 unknown Tracts of *Gaul*, *Germany*, and *Spain*,
 which were impervious at that time, and had
 all the Appearance of an *Ηπειρος*, or *endless*
Continent. Now, for a Person living betwixt
 the two, and knowing little of either (in com-
 parison of the whole) save the nearest Coasts;
 for such a Person to say, "That the Sun
 "rises and sets in the *Ocean*, That the *Ends*
 "of the Earth are upon the *Ocean*, and
 "That the *Ethiopians*, the *last* of Men,
 "dwell upon the *Ocean*," plainly shews an
 Acquaintance with a *Trading Nation*, who
 could only discover the Limits of the *ha-*
bitable World, and relate them to a *cu-*
rious

¹ "Ομῆρος γ' ἐν ἔπῳ πρὸς τὴν ΣΤΡΩΝ, ἐπὶ τὴν ΜΗΔΩΝ
 ἀρχὴν ἔειπεν· Οὐδὲ γὰρ αὖ ΘΗΒΑΣ Αἰγυπτίας ἀναμύζειν,
 καὶ τ' ἐκεῖ, καὶ τ' ἐν Φοινικῇ πλῆτων, τ' ἐν ΒΑΒΥΛΩΝΙ
 καὶ ΝΙΝΩ, καὶ ΕΚΒΑΤΑΝΟΙΣ περιώπιον.

ΣΤΡΑΒ. ΒΙΒΛ. II.

² "Εἰρετο ὁ κλειόμενος (βασιλεὺς τῆς Λακεδαιμονίας) τ' Ἀει-
 σαγόρην, Ὀλοσίην ἡμῶν ἀπὸ ΘΑΛΑΣΣΗΣ τ' ἰάνων ὁδοῖς
 τὴν πρὸς ΒΑΣΙΛΗΑ;

Ἡρόδοτ. Περσ. Γ.

³ MAGNAGRÆCIA.

rious inquisitive Man at his Return. And in-Sect. II. deed thro' all Homer's Works, the Mention of Coasts, and Silence concerning the Inland Countries (excepting those of Egypt and Greece) seems to bespeak that kind of Knowledge which a Man may learn from the Relations of a People addicted to Navigation, who visit all maritime Places, but never go far into the Country, from their Ship.

AS FOR the Inner-Sea (the *Mediterranean*) he describes the Coast quite around it; but with this difference, that he speaks of the North-East End of it ^u, so particularly and minutely, as to convince his Reader, that he had visited it *in Person*. He names all the Towns and Rivers; he describes their Situations and their Soils: One Country is rocky and mountainous; another fertile and plain: One is dry and sandy; another moist and full of Verdure: This is productive of Sheep; that abounds with Horses; a third swarms with Pidgeons; and a fourth is blessed with beautiful Women. And these Accounts of the several Places, and their Qualities, are all confirmed by the succeeding Geographers.

BUT when the Poet comes to mention the Countries and Nations lying round the West End of the *Mediterranean*, he talks of them as a Man who had heard of these Places

^u Omnis Græciæ fabulositas, sicut et literarum claritas, ex hoc primum Sinu effulsit: Quapropter in eo paululum commorabimur. *Plin. Lib. iv. § 1.*

Sect. II. Places from *Travellers* ; I mean, such People as are willing to tell *Wonders* of the distant Regions they have seen, and take pleasure in amazing People with Stories of *Giants* and *Monsters*, *Witches* and *Wilds*, or of any thing beyond the common Run of Life, either for *Good* or *Ill*. And yet, these very Stories, *strange* as they are, and disguised with all the Ornaments of Fiction, bear still about them some *Marks of Truth* : The Ground-work of the Wonder is commonly something *real* ; and shews the Justness of our Philologist's Observation, " That to frame a *new* Wonder, without
 " any previous Foundation from Truth, is
 " not in the manner of *Homer* w."

THUS when we consider his Accounts of the *northern* Nations, " Who live, says he, " upon *Mares-milk*, indigent, haughty, and " the justest of Men x," the Description appears at first somewhat foolish : But upon a nearer view, we discover the *Truth* of it, and see the Beauty that results from such *Variety of Character* in a Poem. ——— We find there were really such People ; *Such* the
Romans

w See the Notes, Page 124 P.

x ——— Πάλιν τρέπεν ὅατι θασιν ὦ
 νόσφεν ἐφ' ἵπποτόλων ΘΡΗΚΩΝ, καθορώμενθ' αἶαν
 ΜΥΣΩΝ τ' ἀγχιμάχων, καὶ ἀγανῶν ἱππομολγῶν,
 Γλακτοράχων, αἰεὶ τε, δικαιοσύνην ἀνθρώπων.

Iliad. N.

Romans found them, when they extended their Conquests to the North; and we ourselves find the same Customs and Manner of Life prevailing among some of the *Tartar-Tribes* at this day. Sect. II.

THE POLISH Historians tell, That after the Death of *Stephen*, one of the bravest of their Kings, there came Ambassadors to *Poland*, from the *CHAM* of *Tartary*, who was a Candidate for the Crown. They had Instructions to represent to the *Dyet*, “ That
 “ the *Cham* was a Prince of great Power,
 “ and could raise three hundred thousand
 “ *Horse*, which, if they chose him King,
 “ he would either imploy in the Defence
 “ of *Poland*, or to conquer the neighbour-
 “ ing Nations, and enlarge its Dominion.
 “ That as to his personal Qualities, he was
 “ temperate and sober, caring for no Delicacy
 “ in his eating, and satisfying his Hunger
 “ with *Horse-flesh* only. That being inform-
 “ ed there were Differences among them a-
 “ bout Religion, he gave them Assurances that
 “ their *Pope* should be his *Pope*, and their
 “ *Luther* should be his *Luther*, just as they
 “ pleased to determine.” We can trace
 this same kind of *Scythian* or *Tartar Life*,
 always among their *Horses*, unsettled in their
 Lands, and free from Avarice, thro’ the various
 Periods

✓ Anno 1586.

R

Sect. II. Men toil, in order to support the Luxury of
 a few: The greater part *must* do so, for their
 own Livelihood; and when they themselves,
 and their Work, become the *Property* of o-
 thers, more coercive Methods are applied.

EGYPT was the Country where they had
 a peculiar Law, obliging every Man to give an
 Account of himself once a Year, to the Ma-
 gistrate: He was to tell, "Where he lived?"

"How he was supported? And what he con-
 tributed to the Publick-weal?" This Law
 cou'd be executed with greater ease, as the
Lower Egypt, where the Strength of their Go-
 vernment lay, was but a narrow Country, which
 made it no difficult matter to keep a strict
 Eye over the Subject; and being full of rich
 populous Cities, every Inch of Ground in it
 became precious, and the People who pos-
 sessed and cultivated it were of consequence
 perfectly known. The Policy of the Towns
 in *Holland* are no ill Image of these ancient Re-
 gulations; nor a weak Instance of the Influence
 of *Situation* and *Government*; since it produ-
 ces some Likeness between such different Cha-
 racters, as an *Egyptian* and a *Hollander*.

HOMER's Expression, it is true, hath a
 particular respect to a state of *Servitude*; and
 indeed we know from the best Authority, that
 the *Egyptians* were *terrible Masters*: Their
 rigid Policy, and immense publick Works,
Palaces, Temples, Canals, Lakes, Pyramids, all
 things

things of incredible Labour and stupendous Magnificence, might have some hand in these Severities; and at the same time make them so fond of their *Slaves*, that Signs from Heaven, and what they themselves took to be the *Finger of God*, could hardly prevail with them to set a whole Nation of them at liberty. But it is certain, that over all the World there are great Hardships and intense Miseries in the *wealthiest* Cities: and it was finely judged of our Poet, to distinguish this rich Country by a *Sentiment* which expresses an Effect of their Constitution, that hits not the Eye of every Spectator.

TO THE North and North-east of Greece, HOMER mentions the *Thracians*, *Cimmerians*, and hints at *Colchos* and the *Euxine*. These People he might know three several ways: Either from the Relations of *Jason* and his Companions in the *Argonautick* Expedition; or from the *Phenicians*, who were constantly passing and repassing in the *Propontis*, and sailing thro' the Islands; and most certainly, from the *Inroads* that some of the *Cimmerian* Tribes had made upon the *Lesser Asia* (his own Country) not long before he was born.


IN those *Climates*, the *Winter-days* are shorter, and Sky more cloudy, than in *Egypt* and *Greece*: From whence he has taken occasion to feign a *strange Nation*, covered with perpetual

SECT. II. petual Darknefs, and never vifited by the Beams
 of the Sun. Their Seats he has not certainly
 assigned ; but leaves them among the *Out
 o'the World Wonders* which *Ulyffes* faw in his
 Peregrinations. *Bochart* has fhewn their Name
 to be plainly *Phenician* ^a, and the Origin of
 it to be the fame *dark* Appearance that gave
 rife to the *Fable*.

BUT as the *Phenician* Trade lay chiefly
 up the *Mediterranean*, it is to be *Westward*
 that *Homer's* Obligations to them lie thickeft,
 and the greateft Prefumptions of his borrow-
 ing from them his Accounts of thofe Coun-
 tries. Many of his Wonders are to be found
 in *Greece* ; but his ftrangeft Tales, his ΔΕΙΝΑ
 ΠΕΛΩΡΑ, *horrible Portents*, as he calls them,
 are in foreign Parts. And firft, *ITALY*
 furnifhed him with abundance of Monfters :
 The *Adriatic* Coaft, that lies oppofite to *Epi-
 rus*, and the *Gulph* of *Tarentum*, were too
 well known, and too much frequented by his
 Countrymen, to produce many Miracles : But
 the *West-side*, whither the *Greeks* had then
 fent no Colonies, was only vifited by the *Phen-
 icians* ; and accordingly there are many fu-
 pernatural things told of its *Promontories*, and
 of the *Iflands* that lie along that hollow Coaft.

IN THE Entry of the *Sicilian Streights*
 (the *Faro* of *Meffina*) flood two difmal Rocks,
 the

^a *Cimmir nigrefcere ; Cimir Tenebrarum atrox ; Cimirë jom
 Atrores dici. Canaan, Lib. i. § 33.*

the Destruction both of Ships and Sailors. At Sect. II. the foot of the one there was a darksome  Cavern, the Abode of the *Man-eating* Monster *Scylla*, and opposite to it was the devouring *Charybdis*. There is but a narrow Passage between them; and if you do not sail thro' it, you have no choice, but pass you must between *other two*, the dreadful *Planctæ*: They were *clashing Rocks*, that caught and shattered the unwary Ship, and, left the broken Planks, and mangled Bodies to be tossed by the Waves, and *Blasts of pernicious Fire*.

AFTER you have passed them, the *Sirensæ* appear, or *Rocks* inhabited by the enchanting *Syrens*, who first allured the passing Mariner with their Voice, and, when he approached, destroyed him. Further up the Coast were the *Lestrygons*; *Cannibals* likewise, who slaughtered and fed upon the unhappy Wretches that were shipwreck'd on their Shore; and beyond their Country was the supposed Boundary of *Ulysses's* earthly Navigation, the Habitation of a powerful Sorceress, the infamous *Circé*. She dwelt in a *Peninsula* ^b. "Where, says *Homer*, "was the *Abode* of the *Morning*, and *Outgoings* of her Parent *the Sun*."

ALL these were in *Italy*, or hard upon the Shore; and how wild and fabulous soever they may appear, there are few of them, but upon enquiry, we find to have some natural

R 4

Founda-

^b 'ΑΙΑΙΑ ΝΗΣΟΣ, A Land-Island.

Se^{ct}. II. Foundation. Their *Names* and *Qualities* plainly shew their *Phenician* Extract; and that they were propagated by that industrious People, from the Adventures they met with in the way of their Trade.

THE *Phenicians*, upon their first resorting hither, and attempting to land, found the *Natives* of the Country extremely inhuman and barbarous; and therefore reported in general, that all the Coast, up and down, was full of *Monsters*. The Passage in the Mouth of the *Faro* is but narrow; and as there is often a great Sea rolling in it, it is probable they have sometimes smarted for venturing through. On the one hand is a dangerous *Vortex*; and on the other stands *Scylla's Rock*, a threatening Precipice, exactly such as *Homer* describes it, *tow'ring, steep, and its Top in the Clouds*^c. It is joined to the Land by a *flat Isthmus*, upon which, it would seem, the inhospitable Barbarians used to pass, and lurking among the *Cliffs*, set upon and murdered the Sea-faring People, who had taken shelter under it, to shun the *Whirl-pool* on the other side. For this reason *SCYLLA*, or *Destruction*^d, a Monster with many Heads and Hands, lived at the foot of it;

^c 'Οι δὲ Νῶα Σκόπελοι, ὁ μὲν 'Ουρανὸν ἐνυὺν ἰστέει
'Οξείη κορυφῇ νεφέλη δὲ μιν ἀμφιβάλλεα
Κυανίν.

^d Οδυσ. Μ.

^d SCOL; Exitium; Infortunium lethale.

it ; and opposite to it was CHARYBDIS, or Sect. II.
the *Chasm of Perdition* *.

THE *PLANCTÆ* have been hitherto
look'd upon as utterly fabulous. "Two wan-
dering Rocks that dashed together, and
"Hurricanes of Fire blowing in the Ocean,"
seem to have existed no where but in the Brain
of the Poet : And yet, *My Lord*, one of them
is apparently true, the other really so, and
sometimes both.

I TAKE the Foundation of the Fiction to
have been some of the *Islands* that lie in the
Sea, between *Sicily* and the *Circean Promon-
tory*. It would be tedious to enumerate them
all, and perhaps too minute and dogmatical,
to fix upon the *two* describ'd in the *Odyssey* ;
it is sufficient to know, that all this Coast, and
the Islands that lie along it, abound with *burn-
ing Mountains*, and are subject to frequent
Eruptions of Fire. The most remarkable of
them lie in a knot together, to the *North* of
Sicily, and are known by the Name of the
Liparean Islands. They were anciently *seven*
in number, but now you may count upwards
of a *dozen*, some of them having been split
by Earthquakes, and other new ones cast up
by the Heavings of the subterraneous Fires,
which undermine that dangerous Shore. These,
are no more than bare desert Rocks, called
by

* CHOR-OB DAN; Foramen perditionis.

Bochart. Canaan. Lib. i. § 28.

Sect. II. by the *Italians*, *Parte rotte*, “Parts broken off”
 “by the Shocks of an Earthquake.”

Now the Course of a Ship from the *Circeian PROMONTORY* to *Ithaca*, lies directly either thro’ the *Faro*, between *Sicily* and *Reggium*; or if you will not hazard that Passage, there is a necessity to sail thro’ the *Lipareans*, and so round the *Island*^f. After you have passed the two nearest of these Islands, if you cast an Eye back upon them, you will find, that they appear to be running together, and in a little time, that they are become *one*, since you left them. The reason of it is, the *Current*, which sets in between them, and does not allow you to keep a straight Course, after you have made good your Passage: Whereas if you vary but a very little from it, you lose the *Line* that directs your Eye thro’ the Void, and take them up under *one*. Hence the Foundation of the Fable, that they were *floating Rocks*, which run together as a Ship passed, to catch and crush her. The same Appearance will ensue in the Case of any two Prominences that are contiguous; and for the very same reason, the *Cyanean Islands* in the Mouth of the *Bosphorus*, got the Name of *Symplegades*, as if sometimes they had been separated, and afterwards had closed and coalesced into one.

BUT

Ἔπειδ’ ἐπεὶ δὴ τὰς γε παρεξέλασσωσιν Ἑταῖροι,
 Ἐνθά τοι καὶ ἔτ’ ἐπειτὰ δινηκέως ἀφορεύσω
 Ὅπποτέρη δὴ τοι ὁδὸς ἕσσεται, ἀλλὰ καὶ αὐτὸς
 Θυμῷ βεβηλεύειν ἔρεω δὲ τοι ἀμφοτέρωθεν.

Ὀδυσ. Μ.

BUT THIS Appearance, tho' it may have Sect. II. served to confirm the Fiction, was not sufficient to raise the *dreadful Idea* that *Homer* gives of them. I therefore believe the *Phenicians* have happened to pass, or have been lying at Anchor among these Islands, at the time of an *Eruption* and *Earthquake*. All over the *Lipareans* &, there are *Clefts* in the Surface of the Ground, and *Vents* in the Rocks, that emit Flame by night and Smoke by day : Some of them have noted *Volcano's*, which like *Vesuvio* or *Mon Gibel*, disgorge with their Flames immense quantities of Ashes, and throw out Stones of such a monstrous Size, that a great part of the Sea is choaked up, and one of the Islands almost joined to *Sicily* by an *Isthmus* of the Rubbish. At such a Juncture, the frightened *Mariners* might see the *Rocks* really clashing, and to their dire Experience feel ΠΥΡΟΣ ΟΛΟΟΙΟ ΘΥΕΛΛΑΣ, *Storms of destructive Fire*.

THIS Circumstance alone, were there no other Signs of Agreement, ties down the *Planctæ* either to the *Liparean Islands*, or to the *Rocks* that surround *Ischia*, and participate of the Disasters of the *Neapolitan Shore* : Here the

¶ *Petrarcha*, speaking of a *Lover's Heart*, describes it thus :

Dentro, confusion turbida, et mischia
Di doglie certe, et d' allegrezze incerte :
Non bollì mai *Vulcan*, *Lipari* od *Ischia*,
Stromboli o *Mongibello* in tanta rabbia.
Poco ama se, che'n tal giuoco s' arrischia.

1

Triumph d' Amore, Capitol IV.

Sect. II. the *Phenician* Vessels that escaped, and perhaps saw their Companions perish in the infernal Tempest, needed only relate the terrible Scene, of *Seas*, and *Flames*, and *Rocks* in an uproar : Their literal Description is the Sum of the Fable ; and what is added wears the same Appearance of Probability. *Circé*, to exaggerate the danger of coming near these Rocks, says, " That the *Birds* of the Air could not " pass them." The same thing is told of the *Aörnös*, and other pestilentious Places, where yet the Air is not put in such Commotion, as by the Flame and Vapour issuing from a burning Mountain. The Storm it raises, and the sulphureous Steams thrown all around it, might very readily bring down a flying Fowl ; and give a handle to the beautiful Fable which *Homer* has grafted upon such an Accident ^h.

" IT IS NO rare thing, says *Strabo*, among these Islands, to see *Flames* rolling upon the Surface of the Deep. They proceed from the Caverns of *Fire* below, which often find a vent, and force their Passage up thro' the Waves. *Pofidonius* writes, That within his own Memory, one morning about the *Vernal Equinox*, the Sea between *Hiera* and *Ustica* appeared to heave, and " was

^h Τῇ μὲν τ' ἐδὲ Ποσειδῶ παρέρχεται, ἐδὲ Πέλειαι
 Τρήραις, καὶ τ' ἀμφοτέρωθεν Διὶ πατρὶ φέρουσιν.
 Ἀλλὰ τε καὶ τ' αἰεὶ ἀφαιρέται λίς πέτρῃ
 Ἀλλ' ἀλλὰν ἐνίσσι παλῆς, ἐναεθμον ἴδ'.

“ was raised to a strange height ; that it con-
 “ tinued for some time to swell and to fall ~~~~~
 “ by turns, and afterwards ceased. That those
 “ who ventured to sail near it, seeing the
 “ Fishes driving *dead* with the Current, and
 “ being scorched with Heat themselves, and
 “ almost choaked with a noisome Vapour,
 “ made what *Speed* they could to the *Shore* :
 “ Some of the Sailors in the Skiff that went
 “ nearest expired ; the rest, with great diffi-
 “ culty, got back to *Lipari*, where they fell
 “ into Fits, like Persons subject to the *Epi-*
 “ *lepsy*, and frequently lost, and then reco-
 “ vered the use of their Reason. For some
 “ time after, there was a kind of Clay and
 “ Slime found floating upon the Sea ; and in
 “ many places of it, Flames were seen to
 “ burst forth, and sometimes Clouds of *Smoke*
 “ and *Asbes* : The floating Matter hardened
 “ by degrees, and when thrown on shore,
 “ grew like Pieces of Milstone. *Titus Fla-*
 “ *minius* then *Pretor* of *Sicily* gave the *Ro-*
 “ *man Senate* an account of what had hap-
 “ pened, and they sent some of the *College*
 “ of the *Priests*, both to *Lipari* and *Ustica*,
 “ to do *Sacrifice* to the *Sea*, and to the *Sub-*
 “ *terranean Gods* :”

AFTER *Ulysses* had escaped the hands of
 the *Cyclops*, he left the Coast of *Sicily*, and
 came to the *Eolian* Island, where *EOLUS* lived.

The

¹ *Strabo*, Lib. VI.

Sect. 11. The Palace and Oeconomy of this Prince, seem to be purely of the Poet's Invention ; tho' *Diodorus* hath given a long and particular Deduction of the *Names* and *Fortunes* of his Children. But *Homer* had some reason to add, in his figurative strain, " That he was beloved
 " by the immortal Gods ; that *Jupiter* had
 " appointed him to be *Governour of the Winds*,
 " and given him Power to let them loose or
 " restrain them at his pleasure." Anciently, the *Liparean* Islands were named from *Eolus* ; and the nearest of them to *Italy* ^k, was said to be the Place of his Habitation. The Assertion does not want Probability ; tho' the rocky Coast of *Lipari* (the largest Island) and great Quantities of *Allum*, found in no place of the World, as they imagined, but in this and another little Isle ^l, seem rather to agree with *The brazen Wall, topped with a smooth shining Stone*, which run round the ΠΛΩΤΗ ΝΗΣΟΣ, (*floating Island*), where he lived ^m.

BETWIXT it and *Sicily* lies *Hiera*, a desert Rock consecrated to *Vulcan*, and from thence receiving its Name : Here they fancied he had

^k Strongyle, or the Round Island, now *Stromboli*.

^l Οὐδαμῶς γὰρ τῆς Οἰκισμένης τῆς ΣΤΥΠΤΗΡΙΑΣ γνομένης, — Ἐν μόνῃ γὰρ τῇ νήσῳ ΜΗΔΩ φύεται μικρὰ πρὸς συπληρία, μὴ δυναμένη διαρκεῖν πολλὰς πόλεις. Διοδωρ. Σικελ. ΒΙΒ. Ε.

^m

— ἔνθα δ' ἔτασεν
 ἌΡΟΛΟΣ Ἰσπολάδης, φίλῳ ἀθανάτοισι θεοῖσι,
 Πλωτῇ ἐνὶ νήσῳ Πᾶσαν δὲ τέ μιν περὶ τείχος
 Χάλκαον ἀργήκον, ΔΙΣΣΗ δ' ἀναδέεσθαι ΠΕΤΡΗ.
 Ὀδυσ. Κ.

had a *Forge* as well as in *Etna*, because of Sect. II. three *Volcano's* or *Craters*, at which it frequently disgorge Flame and Sand, and the burning Stones I mentioned before. It is just under the Eye of the Inhabitants of *Lipari*ⁿ; and they see distinctly from which of the *Craters* the Flame or Smoke issues, and in what degree, whether languid or impetuous. They likewise hear the uncouth Sounds and hollow Noises under ground, which proceed from the Efforts of the struggling Matter in the *fiery Caverns*, and generally grow louder before a violent Eruption.

IT was therefore the Opinion of the Ancients, " That *Eolus*, from a Course of Observations made upon these *Volcano's*, and by comparing the different Sounds they emitted, and the various Changes in the Quantity or Violence of the Smoke or Flame, or their shifting from one Vent to another; that by comparing these with the ensuing *Alterations* of the *Weather*, he had attained to a great *Sagacity* in foretelling a Storm, and could predict how the Wind would blow for a certain number of days after he had observed the Sign." This Skill he used, they say, with great Condescension and Goodness to the Sea-faring People: He received them into his Harbour, treated them hospitably,

ⁿ Ταύτης δὲ (τῆς Λιπάρης) μετὰ πῶς ἐστὶ καὶ τῆς Σικελίας. ἦν
 οὖν ἸΕΡΑΝ ἨΦΑΙΣΤΟΥ χαλῦσι, πείρωδιν πάσα, καὶ ἔρημος
 καὶ διδρυγος. ΣΤΡΑΒ. ΒΙΒ. Λ. 5.

Sect. II. pitably, and directed them when to fail, and
 ~~~~~ what Course to steer upon the dangerous Coast.  
 For these reasons, the *Phenicians* made him  
*Lord of the Winds*, handed him down as fa-  
 voured by the *Immortals*, and have given him  
 a Name from the STORMS<sup>o</sup> he assisted them  
 to shun.

THIS WAY of accounting for *Eolus's* Know-  
 ledge of the Weather, has found credit from  
*later* Observations. There is a Sympathy and  
 Connexion observed between the Winds and  
 the Agitation of the Fires, both *here* and in  
*Etna*. They are fierce and violent when the  
 Winds are high, and subside when the Air  
 regains a Calm. It is observed besides, that  
 particular Winds produce different Effects.  
 The accurate *Polybius*, who sailed round these  
 Coasts with very inquisitive Eyes, affirms,  
 “ That before the *South-wind* blow, the Island  
 “ *Hiera* is covered over with Smoke like  
 “ a thick Fog, so that it obstructs the Pro-  
 “ spect of *Sicily* beyond it: That before a  
 “ *Northery-wind*, the Flames arising from the  
 “ great Crater, mount with a clearer Blaze  
 “ than at other times, and greater Noise is  
 “ heard from below: That the *West-wind* is  
 “ preceded by a middle kind of Appearance,  
 “ a mixture of *Smoke* and *Flame*, and a fainter  
 “ Noise from the *Hollows* of the *Rock*.” He  
 concludes

<sup>o</sup> From *AOL* Procella, Turbo: MELEC AOLIN Rex  
 Tempestatum. Thence the *Greeks* have formed their Αἶμα.

*Bochart. Canaan. Lib. i. § 33.*

concludes his account with what is most immediately for our purpose, "That from the  
 " Diversity of these Sounds, and the various  
 " Eruptions of the Fire and Vapour, it was  
 " possible to know *what Wind* would blow  
 " for three days to come; and accordingly,  
 " that there were People in *Lipari* then liv-  
 " ing, who forewarned the wind-bound Ships  
 " of an approaching Change, and seldom fail-  
 " ed in their Prediction <sup>p</sup>." In confirmation  
 of this, we find that the *Lipareans* to this day  
 are generally *Seamen*, and of such Knowledge  
 in those matters, that *Bocaccio* affirms there are  
 even few *Women* in the *Island*, who have not  
 some Skill *dell' arte marinaresca* of the Art of  
 Navigation <sup>q</sup>.

THE Connexion between the various Qua-  
 lities and Changes of the *Air*, and the Force  
 and Appearances of *Fire*, cannot have escaped  
 your Lordship's Searches into the several Parts  
 of *natural Knowledge*. It must be the more  
 perceptible in these *Volcano's*, as the *Fire* is vast,  
 and the *Chasms*, at which they belch the Smoke  
 and Vapour, are widen'd, and laid open to the  
 Air,

<sup>p</sup> Naturalis divinatio aliquando certior est, aliquando magis in-  
 lubrico prout subjectum se habet circa quod verifatur: Quod si  
 fuerit naturæ constantis et regularis, certam efficit prædictionem;  
 si variæ, et compositæ (tanquam ex naturâ et casu) fallacem. At-  
 tamen etiam in subjecto vario, si diligenter canonizetur, tenebit  
 prædictio ut plurimum: Temporis forte momenta non assequetur,  
 a re non multum errabit.

Fr. Bacon. de Verulam. *Hist. Ventorum*.

<sup>q</sup> Decamerone, *Giornata V. Novella II.*

S

SECT. II. Air, by the dreadful Convulsions of the lab'ring  
 ~~~~~ Flames. Nor can they miss of presaging a  
coming Storm. For if the Openings of the
subterraneous Mazes are at any considerable
 distance from the pent-up Fire, which they feed
 and keep alive; in that case, a *Tempest* brood-
 ing from that quarter, and beginning to play
 upon those Openings, must quickly produce an
 Alteration at the *Volcano's Head*. But it is
 agreed on all hands that *Sicily* and the neigh-
 bouring Coast is quite *hollow*, and pierced with
 many *Cross-Passages* that communicate under
 the Bottom of the Sea ^r. Thus, for instance,
 there is a Communication believed to run be-
 tween *Hiera* and *Sicily*; and a Correspondence
 has been observed between the Eruptions of
Etna, and of this burning Island, both as to
 their Quantity and Violence ^f.

IT WOULD be too great a Digression from
 our Subject to pursue this Reasoning much
 farther: But before we venture upon the rest
 of *Homer's Miracles*, it will be pleasant to ob-
 serve what use *Polybius* has made of this very
 Story

Ἦν ὅπ πᾶς ὁ ΠΟΡΟΣ ἔπεσ ἀπὸ τῆς Κυμαίας ἀρξάμενος μέχρι
 τῆς Σικελίας, ΔΙΑΠΥΡΟΣ ἐστὶ, καὶ κατὰ βάθος ἔχει ΚΟΙΛΙΑΣ
 πᾶσιν εἰς ἐν συναπλήσας, πρὸς τε Νήσους, καὶ πρὸς τὴν Ἥπειρον.
 Διόπερ ἢ τε Αἰτνὴ τοιαύτην ἔχεν δεικνύται εὖσιν, ὅταν ἰσορῶ-
 σιν ἄπαντες καὶ αἱ τῆς ΔΙΠΑΡΑΙΩΝ ΝΗΣΟΙ, καὶ τὰ περὶ
 τὴν ΔΙΚΑΙΑΡΧΙΑΝ, καὶ ΝΕΑΠΟΛΙΝ καὶ ΒΑΙΑΣ χωρία,
 καὶ αἱ ΠΙΘΗΚΟΥΣΑΙ. ΣΤΕΡΒ. ΒΙΒ. Ε.

Ἡ Δέσση γὰρ πᾶσι ἐν τέττονι τῶν Νήσων ὙΠΟΝΟΜΟΥΣ ἔστι
 κατὰ γῆς μέχρι τῆς Αἰθνης, καὶ πᾶσι ἐπ' ἀμφοτέρωθεν σομίσι συνει-
 μέως. Διὸ καὶ κατὰ τὸ πλεῖστον ἙΝΑΛΛΑΞ ἰστέλλεται τὰς ἐν ταύ-
 ταις ταῖς νήσοις Κεκοτῆρας, τῇ κατὰ τὴν Αἰθνην.

ΔΙΟΔΩΡ. ΣΙΚΕΛ. ΒΙΒΛ. Ε.

Story of *Eolus* and his *windy Empire*. He Sect. II.
owns it looks extremely fabulous at first tel-
ling: *The Winds sewed up in a Bag, and given*
to Ulysses! And yet here is a Foundation for
it, and some Vestiges of Truth in the Heart
of the Fable: The Poet indeed has used his
Privilege; has told it in his own way, and
dressed it up with several strange Circum-
stances, to increase our Wonder: *Wherefore,*
says the Historian, somewhat seriously, "*This*
"*should make us believe, that the most ex-*
"*travagant things sung by Homer, are only*
"*so in appearance: But that tho' we do not*
"*comprehend it, there is still some Principle*
"*in Nature, some Fact in History, or Lesson*
"*in Morals, at the bottom of the Tale."*

ABOUT thirty miles from Shore, directly
off *Naples*, and a Stone's-throw from the South-
side of the Island *Capreae*, stand the SIRENUSÆ
or Rocks of the *Sirens*. The common Opi-
nion about their Inhabitants, and the most
probable, is, "That they were *leud Women*,
"*who prostituted themselves to the Sailors,*
"*and, by the Allurements of a lazy voluptu-*
"*ous Life, made them unmindful of their*
"*Voyage, and careless of returning to their*
"*native Country."* But their Story, as it
is told by *Homer*, lies so pat for a *Moral*,
that it is hard to believe it to be any thing
else than *pure Fiction*: Their charming Aspect

S 2

at

Perdona.—S' intesso Fregi al Ver.

Tasso.

Sect. II. at first sight ; their beautiful Faces and ensnaring Voice, perfectly represent the *fair Appearance* of an Object of Pleasure ; and their false destructive Nature, their hidden Deformities, and the way to shun and destroy them, agree so nicely with the Methods prescribed by the Moralists, for avoiding a *gilded Snare* ^u, that it would almost be pity to spoil the *Allegory*. Nor is there any necessity we should : The *Phenician* accounts of these enchanting Creatures ; their telling how ravishingly they sung, and how many Crews had been lost thro' their means, was ground sufficient for the Poet : They both gave him a foundation for his Tale, and scope to work it up in the *symbolical Egyptian* manner, until it lost its Specialities, and from a private Story, became capable of a general Application.

THERE were several Syrens up and down the Coast, who waited for the passing Ships, and for that end took their stations upon the *Promontories*, or lived in the *Islands* nearest the Shore. One of them staid at *Panormus* ^w, another at *Naples*, others at *Surrentum*, and the greatest number lived in the delightful *Capreae* in the Mouth of the Bay of *Naples*.
From

^u Ἀνίστηται δὲ καὶ ταῦτε· ἢ ἀγαθὸν, ἢ κακόν, ἢ ὅτε ἀγαθὸν ὅτε κακόν ἐστιν ἐν τῷ βίῳ· ταῦτ' ἐν ἑᾷ μὴ τις συνίη, ἀπολύει· ὑπὸ τ' ἈΦΡΟΣΥΝΗΣ· ἂν δὲ τις συνῇ, ἀνάπαλιν ἢ μὲν ἈΦΡΟΣΥΝΗ ἈΠΟΛΑΤΤΑΙ, αὐτὸς δὲ σώζεται, καὶ μακροχρόνιος εὐδαίμων γίνεται ἐν παντί τῷ βίῳ.

Κέβηθ· Οὐραίῳ ΠΙΝΔΞ

^w PALERMO in Sicily.

From thence, it is probable, they passed over to the neighbouring *Rocks* which bear their Name, to talk with the Seamen from on board, and persuade them to moor their Vessel, and come on shore. *Homer* has retained the *Phe-
nician* Name taken from the most obvious Part of their Character, *their singing* ¹; and Posterity, by building Temples to them, and assigning the particular Places of their Abode, and Burial, hath made the Tradition pass for a Reality ².

IN the same *Class* with these singing Ladies, *Horace* has placed the other *Enchan-
tress* ³, the powerful CIRCLE; and not without reason either from the Moral, which he has had in his Eye, or from their real Story. As to the Allegory, “ She is a Sorceress,
“ skilled in Poisons, and knowing how to
“ mix an intoxicating Draught: She is the
“ Child of the *Sun*, whose Beams can only
“ raise a Plant of Virtue, and concoct the
S 3 “ Juice

¹ From *SIR* Cantilena: Inde *SIRBEN* Canéns, Canorum.

Bochart. Lib. i. § 33.

Ἰ ἄλκων μακρὸς—ἐπὶ θάλασσά μιν τ' Ὀρεσίνης, τὸ τ' ΣΕΙΡΗ-
ΝΩΝ ἱερὸν ἔχων, ἐπὶ θάλασσά δὲ—ἡσιόδα τέλα προκέ-
μενα, ἔρημα, πηρώδη, ἃ χαλῶσι ΣΕΙΡΗΝΟΥΣΑΣ.

ΣΤΕΡΓ. ΒΙΒΛ. Α.

Ὅτι ἐς Νεαπόλιν ΠΑΡΘΕΝΟΠΗΣ δεικνύται μνημα, μίᾳς
τ' ΣΕΙΡΗΝΩΝ.

ΣΤΕΡΓ. ΒΙΒΛ. Α.

Sirenes,—primò juxta Pelorum, post in Capreis insulâ habi-
tarunt.

Serv. in Æneid. V.

² Sirenum voces, et Circes pocula nosti;

Quæ si cum fociis stultus cupidusque bibisset,

Vixisset Canis immundus, aut amica luto Sus.

Horat. Epist. ii. Lib. 1.

Sect. II. " Juice of Herbs to a healing or noxious
 ~~~~~ " Quality. With their assistance, she could  
 " change and transform the Mortal that once  
 " tasted of her baneful Cup: She could make  
 " him forget his Resolutions and his Duty;  
 " renounce his Bravery and Manhood; ren-  
 " der him deaf to the Admonitions of his  
 " Friends; and in fine, convert him into some  
 " Species of a *Brute*, according to the Bent  
 " of his Sensuality."

THE Truth of the matter is, CIRCE was herself one of the *Sirens*: *Like them* she sung, and filled her Palace with Melody <sup>a</sup>: *Like them*, she lived upon a Promontory that run out into the Sea; *Like them*, she waited for the passing Ships, and *like them* destroyed the Crews, when she had them in her power. Her Name is CIRCE, the *Destroyer* or *Pul-ler down* <sup>b</sup>; of the same false Nature and deceitful Appearance with her Sisters, and only differing from them as she employed other Means


<sup>a</sup> She is ΘΕΟΣ ΑΥΔΗΣΣΑ, *The Vocal Goddess*; and when they approached her Palace,

ΚΙΡΚΗΣ Δ' ΕΝΔΟΝ ΑΚΟΥΟΝ, ΛΕΙΔΟΥΤΗΣ ΟΠΙ ΚΑΛΗ.  
 And afterwards,

ΚΑΛΟΝ ΑΟΙΔΙΑΙ, ΔΑΨΕΔΟΝ Δ' ΑΠΑΝ ΑΜΦΙΜΕΜΥΚΕΝ.  
 Ὀδυσ. Κ.

<sup>b</sup> From *Kirkar*, diruere, perdere, pessundare: Unless the *Walls* that inclosed her Palace have got her that Name from *Kir*, a Wall.

Ἐνθεν δ' ἐν βήσσῃσι περισυμένα δάμαρτα Κίρκης  
 περισσοῖσι λήϊσι, ΠΕΡΙΣΚΕΠΤΩ ἐνὶ χώρῃ. Ὀδυσ. Κ.

Means for obtaining her cruel Purpose besides Sect. II.  
the Charms of her *Voice*. 

IT IS here observable, that the *contiguous Miracles*, or the strange things which the Poet relates of this Coast, are much *of a piece*: His *Monsters*, as well as his Men, are of the same Species, and bear a Likeness in their Manners: The *Cyclops*, the *Lestrygons*, and *Scylla*, are all Men-eaters: And the Female Phantoms, *Circé* and the *Sirens*, first bewitch with a Shew of Pleasure, and then destroy. At first reading, they appear wild and improbable; but like the other Parts of *Homer's* Poetry, they had a *Foundation* in the Manners of the Times preceding his own.

IT WAS still, in many Places, the Age spoken of by *Orpheus*,

*When Men devour'd each other like the Beasts,  
Gorging on human Flesh —*

The Subject is dismal, and a particular Description of such horrid Deeds would be odious and shocking: It will be enough to put your Lordship in mind, That our modern *Indians* have not been the only People guilty of the dreadful Act of *feeding upon their Fellow-Creatures*. The same Barbarity is attributed to most Countries, before the *Arts of Life* reached them, and stript them by degrees, of their inhuman Customs. The *East* was

SECT. II. detestable for offering Children to their *furious* King <sup>c</sup>, and *Egypt* was once infamous for Inhospitality and Murder <sup>d</sup>. The *Euxine* was glad to change its savage Name <sup>e</sup>, and the *Altar* of *Diana*, at the mouth of it, stood reeking with the Blood of Strangers. The human Sacrifices in *Britain* and *Gaul* remain an indelible Stain upon the Memory of our Forefathers; and *Greece*, with all its boasted Humanity, was not entirely rid of them at the time of the *Trojan War* <sup>f</sup>. The *Carthaginians* continued them long in *Africk*; and they were not disused in *Italy*, until the Days of *Numa Pompilius*. Nor did that religious Law-giver think fit to abolish them utterly at first; He chose to *elude* the cruel Rite, and substituted *Images of Straw* in place of the human Creatures, whom they used to butcher.

IT WAS upon the *Ides* of *May*, a little after the *Vernal Equinox*, that the *Priests* of the greatest Dignity, and the *Virgins* who guard the *eternal Fire* <sup>g</sup>, accompanied with the *Pretors*, and other Citizens, made a Bridge over the

<sup>c</sup> *Moloch*, from *Melech*, a King.


<sup>d</sup> —Quis aut *Eurysthea* durum,  
Aut illaudati nescit *Busiridis* aras?

*Virgil.*

<sup>e</sup> ΑΞΕΝΟΣ. *Inhospitable, Inaccessible to Strangers.*

<sup>f</sup> Tu cum pro vitula statuis dulcem *Aulide* Natam  
Ante ARAS; spargisque MOLA Caput, Improbe, salta,  
Rectum animi servas? — *Horat. Lib. II. Sat. V.*

<sup>g</sup> Ὁι καλέμενοι ΠΟΝΤΙΦΙΚΕΣ, ἱερέων οἱ διαφανέστατοι,  
καὶ σὺν αὐτοῖς αἱ τὸ ἀθάνατον πῦρ διαφυλάττεισαι παρθένοι.  
ΔΙΟΝΥΣ. ΑΛΙΚΑΞΥ. ΒΙΣΛ. &c.


the *Tiber*<sup>b</sup>, and in a solemn manner, cast Sect. II.  
 thirty of these *Images* into the Stream: In   
 throwing them over, they called them, by an-  
 cient Tradition, ARGIVES<sup>i</sup>; which, as it pre-  
 served the Footsteps of this Cruelty in *Italy*,  
 so it lets us know what People for the most  
 part furnished the wretched Victims, and what  
 reason the *Phenician*, and afterwards the *Gre-*  
*cian* Sailors had to give out, that this Coast  
 was inhabited by *Cannibals*, and *Destroyers of*  
*Mankind*.

THE opposite Shore of *Greece*, EPIRUS,  
 continued long in the same savage Condition.  
 The Islanders even to the West, were begin-  
 ning in *Homer's* time to unlearn their rude Be-  
 haviour to Strangers; and as conscious of be-  
 ing a civilized People, they threaten their Of-  
 fenders "with transportation to the Continent,  
 "to King ECHETUS, the Scourge of all  
 "the human Race." So true it is, that the  
 Islands were first brought under Discipline, and  
 that Arts and Policy came to *Greece* from be-  
 yond Sea.

THEY first settled and took root in the  
*maritime Places*, and afterwards spread by de-  
 grees into the Heart of the Country. It was  
 long before they penetrated to the West of  
*Italy*, which we therefore find full of Pro-  
 digies;

<sup>b</sup> The Rite was so solemn, and gone about with so much  
 Ceremony, that from it the Priests had their Name, PONTIFI-  
 CES, Bridge-makers.

<sup>i</sup> ΑΡΓΕΙΟΙ Ε ΔΥΤΩ ΚΑΛΩΝΕΣ. ΔΙΟΝΥΣ. ΑΛΙΥΡΩ. ΒΙΣΛ. Α.

Sect. II. digies; and the Appellations given them by  *Homer*, are as monstrous as their own Natures, and found as strangely in a *Grecian* Ear: The *Etymologies* of their Names are in vain sought for in *his* Language, which they only resemble in their Terminations: But the *Aramean* affords them, and derives them from Words that shew how these Names have been imposed at first: They point at the very *Act of Ravening*, beheld by such *Phenicians* as had the good fortune to escape the merciless Hands of the Barbarians<sup>k</sup>; and have been afterwards fixed as *proper Names*, by being often repeated in the sad Relation of the Fate of their Companions.

BUT there is too much said of these *Savages*, and we have dwelt too long upon this black side of Mankind: Let us quit the Men, and consider some of the *natural Wonders* of this fabulous Coast. The City of *Sidon* is situated in thirty-three Degrees twenty Minutes of Latitude, and the *Circean Promontory* in forty-two; and if it be true that the *Phenician* Navigation was first upon the *Red-Sea*, then that

People

- <sup>k</sup> The *Lestrygons* (Λαιστρογόν) from *Lais-tirgan*, *Leo mordax*; their King *Lamus* from *Labam* vorare, deglutire; or *Labm* Caro: Thence the Goblin's Name, that swallowed Children alive, *Lamia*; and the *Greek* word for the Throat, Λαίμη. These two, the *Lestrygons* and *Lamus*, have been observed by *Bochart*. The King of the Continent's Name likewise points at his Nature. It comes from *Catath* contundere, cadere, whence *Echetath* contusus, contusor erit; and agrees nicely with *Homer's* Epithet:

Εἰς Ἐχέτον βασιλῆα βροτῶν ἀηδήμονα πάντων.  
Ὀδυσ. Σ.

People must have been accustomed to the near Sect. II.  
*Equality of Day and Night* that happens with-  
 in the *Tropicks*, and increases as you approach  
 the *Equator*. But when their Trade took an-  
 other Turn, and they begun to sail the *Medi-*  
*terranean*, and discover the unknown Coasts  
 of *Italy*, How would they be surprized to  
 find the Day near two hours longer than at  
 the Mouth of the *Arabick Gulf*, and one hour  
 longer than in their own Country? They  
 would be amazed at the quick Return of the  
 Morning, and think the Sun was earlier upon  
 his Road than ever they had observed him be-  
 fore. The length of the *Twilights*, longer  
 too than ever they had seen, would contribute  
 to raise their Wonder; and when they com-  
 pared every thing with their own *Southern*  
*Climes*, and were come to an Anchor under  
 the *Mons Circeius*, lying *due East* of them, it  
 was no wonder, if not knowing how to ac-  
 count for the sudden Return of Light, they  
 took it into their Heads, "That *there* was the  
 " *Abode of the Morning*, and the early Road  
 " of the rising Sun."

WHILE the *Phenicians* were making but  
 annual Voyages, and had not ventured to *winter*  
 in foreign Ports, they wou'd happen to be  
 in the *Tyrrhene Sea* and *Gulf of Genoa*, about  
 the time of the longest day. The Distance  
 of these Parts from *Sidon*, and the common  
 Accidents in slow coasting Voyages, (which  
 the

Sect. II. the *Phenicians* could only make to unknown Nations) must have employed the Spring-months, and protracted their Voyage till that Season. For I make little doubt but this Fable has been framed, when they were neither such Geographers, nor Astronomers, as they came to be afterwards: It must have been in the Infancy of their Navigation at least to the *North Seas*; and such a Tradition, when once broached, could not fail of being preserved, and finding a place in all the future Relations of that barbarous Coast. It is too remarkable a Circumstance not to have struck Men, whose *Employment* forces them to observe the *Weather*, and fixes their chief Attention upon the *Heavens*: To such People the *Abode of the Morning was in Circe's Isle*, for the same reason that we here in *Britain* are characterized by *Virgil*,

*Et minimâ contentos nocte Britannos.*

FROM CIRCE'S Isle, and by her Directions, *Ulysses* sailed to the *infernal Regions*: We are told, in the poetical Stile, " That after having passed the Ocean, he first arrived at a gloomy *Beach* covered with " Thickets and the Groves of *Proserpine*; " *Poplars* and *Yews* casting a dismal Shade. " Here he drew his Ship on shore, and entered himself into the Mansions of *Hell*: " He

“ He trode the Threshold of the Habitations Sect. II.  
“ of the *Dead*, and saw within,”

*The four infernal Rivers that disgorge  
Into the burning Lake their baleful Streams :  
Abhorred Styx, the Flood of deadly Hate,  
Sad Acheron of Sorrow, black and deep,  
Cocytus nam'd of Lamentation loud  
Heard on the rueful Stream, fierce Phlegethon,  
Whose Waves of burning Fire inflame with Rage<sup>1</sup>.*

Upon the Brink, where two of the Rivers met, he was to perform certain Sacrifices to the *infernal Deities*, and pour forth the Blood to the *Ghosts departed*.

THIS Description is partly *real*, and partly *mythological*. The terrestrial part of it seems to agree with the AVERNUS, a noisome kind of Lake formed by the Sea in the recess of the *Lucrine Bay*, not far from *Circe's Habitation*: The rest (too long to be here transcribed) is *Egyptian*, and relates to the ΤΙΜΩΡΙΑΙ ΞΕΝΑΙ<sup>m</sup> mentioned above<sup>n</sup>. Next to the ΒΑΙÆ, says *Strabo*°, lies the *Lucrine Bay*, and within it the Lake *Avernus*. It was *here* the Ancients believed that *Homer* had described *Ulysses* as conversing with the *Dead*, and consulting *Tiresias's Ghost*: for here they said was the *Oracle* sacred to the *Shades*, which *Ulysses* came

<sup>1</sup> Milton.  
<sup>2</sup> p. 220.

<sup>m</sup> Strange foreign Tortures.  
<sup>o</sup> Lib. V.

Sect. II. came and consulted concerning his Return.

~ The *Avernus* is a deep darksome Lake, with a narrow Entry from the outer Bay: It is surrounded with steep Banks that hang threatening over it, and is only accessible by the narrow Passage thro' which you sail in. These Banks were anciently quite over-grown with a wild Wood, impenetrable by any human Foot. Its gloomy Shade impressed an awful Superstition upon the Minds of the Beholders; and the neighbouring People affirmed, That the Birds fell into the Water as they flew over it, being choaked with the infernal Steam.


HERE therefore they supposed was the *Passage to Hell*, and the Seat of the *Cimmerians*, who dwelt in *perpetual Night*. Whoever failed hither, first did sacrifice; and endeavoured to propitiate the infernal Powers with the assistance of some Priests who attended upon the Place, and directed the *mystic* Performance. Within, a Fountain of pure Water broke out just over the Sea; but no Creature ever tasted of it, believing it to be a Vein of the River *Styx*: Somewhere near this Fountain was the *Oracle*; and the *Hot Waters* frequent in these Parts, made them think they were Branches of the burning *Phlegethon*.

IN THIS very Bay *Ephorus* places the *Cimmerians*: He says They lived in subterraneous Cells,

~ Hence its Name *Aïrnos*; and by inserting the *Eolick F*, *Afornos*; thence in the *Italick* Pronunciation AVERNUS.

*Cells*, which they called ARGILLÆ; and that Sect. II. they had Communication with one another by means of certain dark Passages cut thro' the Earth, by which they conveyed Strangers down to the *Oracle of the Dead*. He says further, that they lived upon the Produce of the Metals which they dug out of the Earth, and upon the Sacrifices that were offered to the subterraneous *Oracle*; whose Ministers had it as a Custom handed down from Father to Son, *That none of them should ever see the Sun*, nor quit their *Grotts*, but *under Covert of the Night*. This, he gives as the reason why the Poet asserts, "That *Phebus*, who enlightens the  
 " World, never looks upon them, nor visits  
 " them with his gladdening Beams."

THIS ACCOUNT of the *Cimmerians* is ingenious, and has something in it both entertaining to the Imagination, and agreeable to the wond'rous Regulations of the ancient Priesthood: But as I wou'd be far from rejecting it, so the Poet's describing their Towns and Tribes in this Part of the Country, is no strict Proof of their being really *Italians*. *Homer* often transports and mixes his Miracles; especially if they are of a kind, and bear any Analogy in their Natures, or Resemblance in their Manners. *Circe* is of the same Blood with *Æetes*, and is allied to the Sorceress *Medea*, tho' she lived in *Italy*, and they in *Colchos* at the

Sect. II. the furthest end of the *Euxine*, separated by  
 Seas and Continents of immense Extent.

THE *Idea* of the *one-ey'd Cyclops*, whom he places in *Sicily*, he is thought to have taken from the *Arimaspians* in *Thrace*; and these same *Cimmerians*, from the long Nights and cloudy Sky, in the same Country. This last is the more probable, that the *Phenicians* might be passing homeward from the *Bosphorus* pretty late in the Year, and might perhaps be tempted to tarry, upon some Prospects of Gain, until the Winter surprized them in that cold Climate, and froze up their Ship: In that case they wou'd literally see a People *ΗΕΡΙ ΚΑΙ ΝΕΦΕΛΗ ΚΕΚΑΛΤΜΜΕΝΟΥΣ*, *wrapt up in Darkness and Clouds*, and might give them a Name, which indeed will agree either with *Thrace* or the *Avernus*.

LET US NOW pursue our Voyage round the *Mediterranean*, and for that reason leave *Ulysses* sailing back to *Circe*, and associate ourselves with the other Traveller celebrated by *Homer*, the famous *MENE LAUS*. The South and South-east Coast of this Sea seem to have fallen to his share, as the North and North-west were visited by *Ulysses*; tho' I know that the latter is likewise said to have been driven both to *Spain*, (where there was a Town of his Name, and a Temple of *Minerva*) and to the Coast of *Africk*, where he saw the *Loto-phagi*. But as the *PHENICIAN* Accounts of

of these Parts are related by the Poet under Sect. 11. the Person of *Menelaus*, it will be proper for us to follow him.

AFTER the taking of *Troy*, the *Greeks* found they had purchased the Victory very dear: Besides the Men they had lost, there were few of the surviving Chiefs who had not suffered at home, by Disorders in their Families, or Damage in their Estates: Nor was the Spoil that was saved from the Flames, when the City was burnt, sufficient to enrich them all. They could not think of staying so long away, and returning to their empty Habitations with little or nothing, as the Reward of their Toils; and some chose rather to go and seek for Seats in unknown Countries, than to live in their own Houses after the dismal things that had happened in them during their Absence.

THUS *Diomedes* and *Teucer* went and settled, the one in *Apulia*, and the other in *Cyprus*: *Menelaus* and *Ulysses* revived the old Practice of *Greece*, making Descents with their Squadrons upon several Coasts, and carrying what Plunder they met with to their Ships: And when the Disasters incident to a piratical Life had disabled them from continuing such Violences, they wandred about from place to place, and set on foot a kind of Contribution what the *French* call a *Quête*) where-ever they came. Their high Reputation procured

T

them

Se<sup>ct</sup>.11. them a kind Reception from all who had  
 ~~~~~ heard of the Destruction of *Troy*, the greatest  
 Transaction the World had then to talk of:
 And accordingly they received many *ΣΕΙΝΗΙΑ*
 (*Presents to Strangers*) from the Princes they
 visited, and both, tho' late, returned *rich* to
 their own Countries.

THE ACCOUNT *Menelaus* gives of his
 own Travels, is in a very plain manner, " That
 " having suffered many things, and wan-
 " dered far, he had amassed much Wealth,
 " and had come home at the end of eight
 " years: That having been in *Cyprus*, *Phe-*
 " *nicia*, and *Egypt*, and having visited the
 " *Ethiopians* and *Arabians*, he arrived at last
 " in *Libya*," of which he tells several Won-
 ders: But the strangest thing that befel him,
 was in the *Pharos*, a little Island in the Mouth
 of the *Nile*. There he surprized and bound
Proteus, the mutable Prophet of the Sea, and
 received a Prophecy from him, " That it was
 " not his (*Menelaus's*) Fate to finish his days
 " in *Argos*, but the Immortals would send
 " him to the ELYSIAN PLAIN, and ENDS
 " of the Earth, where *yellow Rhadamanthus*
 " reigns, and where an easy affluent Life is
 " enjoyed by Men; where Snow is never
 " seen nor Rain, and Winter shows not his
 " hoary Face; but soft Gales constantly blow-
 " ing from the *Western Ocean*, serve to cool
 " the

“ the Air and fan the Inhabitants of the Sect. II.
“ happy Shore.” ~

THERE IS no doubt made by the Ancients, but that this Description is taken from the Bay of *Cadix* and the South-west Coast of *Spain*; and there can be as little, that *Homer* must have heard of the Nature and Situation of these Parts from the PHENICIANS. It will cost but a single Thought to recollect, That the *Tyrian Hercules*, long before *Jupiter's* Affair with *Alcmena*, had made the first Discovery of these Lands, and erected the famous *Pillars* that bore his Name: His Countrymen took care not to lose so sweet a Commerce; but charmed with the Softness and Delicacy of the Climate, and knowing perfectly the Value of the Commodities it produced, they planted it with Colonies, and drew from it the chief Streams that filled *Tyre* and *Sidon* with such immense Wealth, and particularly with Coin and Plate¹.

THE Richness of the *Spanish Mines* afforded ample Materials of *Hyperbole* and *Description* to the ancient Writers²; and we find in the

T 2

Poets

¹ TARSHISH was thy Merchant, by reason of the Multitude of all kind of Riches: With *Silver*, *Iron*, *Tin*, and *Lead* they traded in thy Fairs: says *Ezekiel* (Chap. XXVII. § 12.) where the Extent of the Trade of *Tyre*, and the very *Species* of Commodities brought by the several Nations to that Mart of the World are accurately described by the eloquent Prophet.

TARSHISH was founded *Tartish* by the *Phenicians* and *Syrrians*, who changed the harsh *Sb* into *T*; whence the *Greeks* formed their TΑΡΤΗΣΟΣ.

² Ποσειδώνος συνέθηκεν ταῖς ὑπερβολαῖς.

ΣΤΕΦ. ΒΙΟ. §.

SECT. II. Poets coming after *Homer*, that the Ease and Affluence of their Princes, had passed into a Proverb^f. This cou'd be known to *Homer* in no other way but by the Report of the *Phenicians*; who, when they spoke of this happy Country, the chief Source of their Wealth and Grandeur, called it MECHOS ELYSOTH, *The Place of Joys or Land of Mirth*^t. It was the Ships from thence that “*sung in the Phenician Markets, replenished*” “*their Cities, and made them very glorious*” “*in the midst of the Seas*”^u. From them therefore our Poet has learned the Nature of the *Western Region*, the *Blowing of the Zephyrs*, and the *Fertility of the Soil*; and has described his ELYSIUM just such a Place as the Climate of *Cadix*, and the *Andaluzian Plains*^w.

IT

^f Εἶπ' ὅτ' αὖν ἔντ' ἈΜΑΛΘΙΗΣ βυλοῖμιν ΚΕΡΑΣ,
 οὐτ' ἔπα πωλήκου' α καὶ ἐκατόν

ΤΑΡΤΗΣΣΟΥ βασιλεύσαι.

^t Ἀνακρ. Ἀποσπάς.

^u *Bochart*, Canaan.

^u *Ezekiel* XXVII. § 25.

^w Los fertiles Campos de *Andalusia*, tan celebrados de la Antigüedad por los *Campos Elifios*, reposo de las Almas bien aventuradas——Miré aquel pedaço de tierra, que en fertilidad y influencia del Cielo, hermosura de tierra y agua, no he visto cosa mejor, en toda la Europa.——*And speaking of the neighbouring Plain of Malaga, he says*, Fue tan grande el consuelo que recebi de la vista della, y fragancia que traia el *Viento*, regalándose por aquellas maravillosas Huertas, llenas de todas especies de Naranjos y Limones, llenas de Azahar todo el Anno, que me pareció ver un pedaço de Parayso: Porque no ay en toda la *Redondez* de aquel Orizonte, cosa que no deleyte los cinco Sentidos. Los ojos se entretienen con la vista de *Mar y Tierra*, llena de Arboles hermosísimos: A los Oydos deleyta con grande admiracion la abundancia de los Pajarillos, que dia y noche no cessan su dulce Armonia: Los Mantenimientos son abundantes y sustanciosos para el Gusto y la Salud: El Trato de la Gente muy apazible, afable y cortefano; y *todo es de manera*, que se pudiera hazer un grande Libro de sus excelencias.

Vida de Obregon.

It gives a particular kind of Pleasure to Sect. II.
 learn from what *Originals* a celebrated Piece
 of Painting has been taken, and from what
 Object the Painter borrowed his *Idea*. We
 imagine ourselves to be let into a sort of *Secret*;
 and discover new Beauties in the Copy, by
 placing it and the Model together, and com-
 paring their mutual Lineaments. The same
 holds, and perhaps in a greater degree, in *poe-
 tical* Representations. An Author to whom
 our Country owes many a beautiful Treatise,
 makes not the least question, but that the
 Gulf thro' which *Virgil's Alecto* shoots into
Hell is the Cataract of the *Velino*, three Miles
 from *Terni*. The River falls down a Preci-
 pice of an hundred Yards high, and throws it-
 self with such Violence into the Hollow of a
 Rock, as to raise a continual Mist resembling
 Clouds, or the Smoke ascending from a vast
 Furnace *.

BUT *Homer* does not seem to have kept
 entirely to *one* Model: He has divided his
 Description of the next World into *three*
 Parts, and has taken them from three different
Originals. The first contains an Account of
 the *Entry* to the Realm of *Pluto*, and is taken
 from the *Avernus*; the second describes the
 Passage, and several Stages of the dreary *Pro-
 gress*, copied from the *Procession* at the Fune-
 rals of *Apis* up the *Nile*; the third presents us

T 3

with

* *Addison's Journey thro' Italy.*

Sect. II. with the *bappy Climes* prepared for the Good and Upright, taken from the *Fortunate Islands* and the neighbouring Coast: And all the *three* are made to coincide in several Circumstances, thro' the Address and good Management of the Poet.

AFTER this View of the Coast of *Italy* and *Spain*, it wou'd be to little purpose to ask, How it appears that *Homer* learned these things from the *Phenicians*, or thro' whose Hands he received them? It is sufficient that such Knowledge could be drawn from *no other* Fountain: Tho' at the same time, it will not be unpleasant to hear that there are Presumptions in his Writings, of his having been *personally* acquainted with this industrious People.

AND FIRST, He knows their *Character* perfectly. When he speaks of them in general, they are always ΦΟΙΝΙΚΕΣ, ΝΑΤΕΙΚΑΤΟΙ ΑΝΔΡΕΣ, *The Phenicians fam'd for Shipping, or renowned at Sea*; "whose Merchants were Princes, and whose Traffickers the Honourable of the Earth." This is the distinguishing Mark of the Nation. Their City "was inhabited of *Sea-faring* Men, the renowned City, which was strong in the Sea; She and her Inhabitants, who cause their Terrour to be on all that *baunt* it γ." Then their ancient Town is ΠΟΛΥΧΑΛΚΟΣ

ΣΙΔΩΝ, Sidon *abounding with Metals*; and the Sect. II. Sidonians, ΠΟΛΥΤΑΛΙΑΔΑΟΙ ΑΝΔΡΕΣ, *ingenious artful Men*. It is impossible for any Man, tho' he had lived a great part of his Life at Sidon, to give more proper Epithets to the Nation and City, or more expressive of the Genius of the Inhabitants. But Homer goes further, and shews that he has been acquainted with all Ranks of the Phenicians.

THE mean People of a trading Nation naturally fall into Tricking and low Cozenage; and in this respect the Phenician Pedlars were the Jews of Antiquity; and bore such a Character among them as the Jews do among us. Such exactly hath Homer painted them. He calls them ΤΡΩΚΤΑΙ, *Scrapers of Money* from any thing *; and to explain how they did it, he subjoins, that they were πολυπαῖ-παλοι *āndres*, Men with a thousand small Wives. There was besides a great Intercourse between the two Nations: The Phenician Ships, our Poet tells, frequently wintered among the Grecian Islands, and the Prince * of one of them had a Phenician Mistress: She was, according to his Description,

Tall and beautiful, and skill'd in curious Work b.

T 4

Homer

* ΤΡΩΚΤΗΣ ὁ ἔκ πάντος καρδαίνων, δῖον ἀποβράζων.

Συρίδα.

* Ctesius, the Son of Ormenus, Prince of the rich Island Syria: or, as the later Geographers called it, SYROS.

† ΚΑΛΗ ΤΕ ΜΕΛΑΛΗ ΤΕ ἔ' ΑΓΑΛΑ ΕΡΓ' ΕΙΔΥΙΑ.
'Οδυσ. Ο.

Sect. II. *Homer* relates her Story so particularly, her Father's *Phenician* Name ^c, his affluent Circumstances, and how she was carried off by the *Taphian* Pirates as she was returning from the Country to *Sidon*, that one would almost think he had heard it from the *Descendants* of the Family.

THIS Suspicion is confirmed by the Knowledge he discovers of the Produce and Manufacture of the Country. Most of the fine things he mentions, Gifts to the Gods, or Presents from great Men, are (he says) of *Sidonian* Workmanship. The finest Garment in the *Trojan* Queen's Wardrobe, was bought in *Sidon* by *Paris*, who must no doubt have been a *Judge* in those Matters ^d; and the prettiest Utenfil in *Menelaus's* Palace was a *Silver Bowl* edged with Gold, which he had received as a Present from the King of *Sidon*; and it is not improbable that *Homer* had seen many like it, when in that City himself ^e. In short, he seldom describes *Toys* or *Jewels*, or any piece of curious Work, but he very readily adds, that it was made in *Sidon*, or brought over in a *Phenician* Ship: And herein he hath the Happiness to agree with our *sacred Chronicle*, where we learn, that

^c *Ἀρούα*: Softened from *Asrubas*, or *Asdrubas*, ASDRUBAL. *Bechart.*

^d *Iliad* VI.

^e *Odyss.* IV.

that the wise Solomon^f, when he was about Sect. II.
to build his magnificent Temple, received a
cunning Man from Tyre, “ Skilful to work
“ in Gold and in Silver ; In Brass, in Iron,
“ in Stone, and in Timber ; In Purple, in
“ Blue, in fine Linen, and in Crimson ; also,
“ to grave every manner of Graving, and to
“ find out every *Device* which should be put
“ to him.”

BUT we do the *Phenicians* an injury in
making them only *Artificers*, *Navigators*, and
Merchants. The nobler Sciences were culti-
vated among them, and they have the Honour
of being the Authors of two famous *Sects* who
gained great Reputation, by Opinions which
the *Grecians* borrowed from them. We have
it

^f This Prince had two Fleets, one upon the Red-Sea, at *Esf-
ongaber*, and the other on the *Mediterranean*, perhaps at *Joppa* ;
and both of them navigated by *Phenicians*. For *Hiram King of
Tyre sent his Servants in the Navy, Shipmen who had Knowledge
of the Sea* ; and they traded along the Coast of *Arabia*, and came
to *Ophir* (*Taprobane* or *Ceylon*) and fetched from thence four
hundred *Talents*, of *Gold*, and brought it to *Solomon*^g. The other
was called the Navy of *Tarshish*, which sailed in company with
the Navy of *Hiram*. Once in three years came the Navy of *Tar-
shish*, bringing *Gold*, and *Silver*, and *Ivory*, and *Apes*, and *Peacocks*†.
It was so long before they cou'd accomplish, in their coasting
Way of sailing, a Voyage by *Cadix* to the *Guinea* Coast, whence
they brought the Commodities abovementioned. They probably
sailed as the *Arabs* do at this day : “ Comme les *Arabes* ne sont
“ pas de grands *Navigateurs*, ils ne voyagent jamais que le jour,
“ aiant toujours un *Homme* sur la *Prouë*, et un autre sur le haut
“ du *Mât*, pour observer la *Mer* ; Ils mouillent d'abord que le
“ *Soleil* est prêt à se coucher, et ne levent l'*Ancre*, que lorsqu'ils
“ ont le *Vent* en poupe ; employant ainsi deux ou trois *Mois*
“ à une *Navigation* de sept ou huit jours.”

VOYAGE du S^r P. Lucas. Liv. VI.

^g 1 KINGS ix. § 27.

† 1 KINGS x. § 22.

Se&ct.II. it upon the Authority of *Pofidonius* z, That
 ~~~~~ what is called the *Atomical* Philosophy was  
 first advanced by *Moschus* a *Sidonian*, some  
 time before the *Trojan War*: Of *Atoms*, he  
 said, the World was made; *Matter*, in its old  
 primæval State, being in *that form*. For his  
 Work was a *History of the CREATION*, or an  
 Account of the *Rise of Things*, the common  
 Theme of the first Philosophers: They always  
 wrote in an historical Strain, for the sake of  
 the Narrative or *Parable* in which they taught,  
 and of the Allegories which they interwove as  
*Episodes*; there being nothing then known of  
 the Manner of our modern Systems, which are  
 built upon metaphysical Principles and abstract  
 Reasoning.

I AM the apter to believe that it was so,  
 because it is certain that *Epicurus* was not the  
*Inventer* of the Doctrine of *Atoms* which he  
 embraced; but received that Method of account-  
 ing for the *Rise of Things* from *Democritus*,  
 who had travelled long in the *East*, and brought  
 from thence his Learning and Philosophy. By  
 this means the Principles which were so gree-  
 dily swallowed both in *Greece* and *Rome*; and,  
 as a witty Writer asserts <sup>h</sup>, were embraced by  
 all the *fine Gentlemen* of Antiquity, came ori-  
 ginally from *Phenicia*. They were preserved  
 in

ΕΙ ΔΕ ΔΕ ΠΟΣΕΙΔΩΝΙΩ ΠΙΣΤΕΥΟΥΣ, ΚΑΙ ΠΕΙ ΤΩ 'ΑΡΙΜΩΝ  
 ΔΥΓΜΑ ΠΑΛΑΙΟΝ ΕΙΣΙΝ ΑΝΔΡΕΣ ΣΙΔΩΝΙΩ ΜΟΣΧΟΥ, ΠΕΡ ΤΩΝ  
 ΤΕΤΙΚΩΝ ΧΕΡΩΝ. ΣΙΔΩΝ. ΒΙΒ. II.

<sup>h</sup> Mont. St. Evremond.

in that Country by a *prophetical* Sett of Natural Philosophers, (so *Jamblichus* <sup>i</sup> calls them) *Moschus*'s Descendants or Successors, with whom *Pythagoras* is said to have conversed in his Return from *Egypt*.

IT were easy to say a great deal concerning the *Phenician Theology* transcribed by *Eusebius*, their Records kept in their Temples, and the *Problems* that passed betwixt them and the knowing and peaceful *Prince* just now mentioned : But as these things belong not immediately to our Subject, nor to the Instruction that *Homer* received from this People, I shall rather select a *Grecian* Disciple of theirs, whose Works have some Connexion with our Poet.

AMONG the earliest of the *Greek* Philosophers was *Pherecydes*, a Native of that very *Island*, where we heard that it was customary for the *Phenician* Ships to winter. He has the honour to be mentioned as the Master of *Pythagoras*, (whom he converted from Wrestling, to Philosophy) and is famous for introducing *Prose-writing* into *Greece*. He had no living Master of his own, to lead him the way in Science ; but having purchased from the *Phenicians*, either in his own Country, or as is more probable in *theirs*, some Volumes of their sublime Philosophy, he drew from thence his Knowledge, and acquired a very great Name among

<sup>i</sup> ἐν ταύτῃ δὲ (πυθαγόρας) συμβαλὼν τοῖς περὶ μοσχέου τοῦ  
φύσιολόγου προφηταῖς ἀπογονοῖς, καὶ τοῖς  
ἄλλοις φοινικαῖς ἱεροφάνταις. ἱαμβλικ. Πυθαγ. βίβλ.

Sect. II. among the *Greeks*. They look'd upon him as the first who had spoke of the *Transmigration* of Souls, a Doctrine much inculcated by the *Pythagoreans* his Successors: and read with admiration his Accounts of the *Birth* and *Successions* of the Gods.

HIS Country is pointed at in *Homer* in a very remarkable manner: "Above Ortygia, says the Poet, there is a certain Island called SYRIA, if ever you heard of it, ὄρειτρο-  
 "ΠΑΙ ΗΕΑΙΟΙΟ, where are the Returns or Tropicks of the Sun." This, it seems, is the Mark of the place, which will help us to distinguish it from the neighb'ring Isles: But without the assistance of succeeding History, and particularly where it relates to *Pherocydes*, we shou'd never have known what to have made of it: To have gone in search of such an Island under the Tropicks, wou'd have been as foolish as to think of contriving a natural Meaning for the Expression taken in its literal Signification; and in what Sense the Returns of the Sun can be said to be in any one of the *Cyclades*, is a Question that would puzzle our best Astronomers.

FOR a Solution, the old Scholiast upon the Passage tells us, that "In this Island there was a Cave consecrated to the Sun, which shewed the Time of his Returns." These are the very Words of the Commentary; and they seem to stand as much in need of an Explication as their Subject. I incline to think, that the

the *Phenicians* finding the Island rich in *Grain*, Sect. II. which they much wanted <sup>k</sup>, and accommodated with a fine Harbour, may have endeavoured to fit it in every respect for their *Winter Retreat*. With this view it is probable they may have adjusted a MERIDIAN LINE to some Hole or Cleft in the Roof, which admitted a Ray of the Sun into the consecrated Cave, and marked the *Solstices* upon that Line, and what other Subdivisions they thought fit.

THE Use of such a thing, for letting them know the *Turns* of the Year, and for pointing out the Seasons fit for sailing, needs no Enlargement; and their Skill in *Astronomy* and *Numbers*, leaves as little doubt of their Ability to effect it. The same thing was afterwards performed, and perhaps more accurately, by *Pherecydes*; not in the Cave, but by erecting a *Stylus*, whose Shadow should mark the Advance and Recess of the Sun to and from the *Tropicks*. Whether this *Heliotrope* was moveable or not, I cannot tell; but it was long preserved in *Syros*, many hundred Years after the Author's Death; and from its Duration, I take it to have been some *Pyramid of Brass or Stone*, erected and marked in a level from the Base, in the same way as the great Obelisk brought by *Augustus* from *Egypt*, and placed in the *Campus Martius* near the City; whose

Shadow,


<sup>k</sup> HIRAM, Prince of *Tyre*, was to receive from *Judea* twenty thousand Measures of *beaten Wheat*, and twenty thousand Measures of *Barley*, and twenty thousand Baths of *Wine*, and twenty thousand Baths of *Oil*.

Sect. II. Shadow, says *Pliny*, shewed the Sun's Altitude, and the Increase and Diminution of the Days and Nights.

HAD *Phercydes* lived before, or contemporary with *Homer*, there wou'd be no doubt but this very Machine was the thing described by the *Poet* ; but being *posterior*, it is more likely that he himself took the Hint from the *Phenicians*, and probably out-did theirs, in the Exactness of his Invention.

THERE was nothing like this *Heliotrope* to be seen in any part of *Greece*, save in this little Isle, whose Inhabitants, ignorant like the other *Greeks*, when they came to gaze at the Marks, and asked the use of them, could only gather from the *Phenicians* Answer (just what *Homer* has said) " That they were the  
 " Returns of the Sun ; or, that when the Sun  
 " had advanced so far, He returned the way  
 " he had come." *Homer* cou'd not miss hearing of them ; for if he was not himself in this Island, which he has described so happy and healthful, he wou'd certainly be informed of every thing concerning it in *Delos*, just in its Neighbourhood, whither he came every Year to sing at the Feasts of *Apollo*.

HERE, My Lord, we will finish our Voyage. We set out from the *Hellepont*, and taking the Coast of *Italy* in our way, we have returned by *Spain* and *Africk* to the *Egean Sea*. What we have seen is sufficient to convince

vince us, that *Homer* owed most of those Tales Sect. II. that raise our Wonder in the *Odyssey*, to his  Converse with the PHENICIANS: And as they were told from the natural Apprehensions the *Phenician Seamen* and simple *Greeks* formed from the first Appearance of the Subjects, that same *Simplicity* has been preserved in the Relation, and has accommodated them to the Understanding of all Ranks of Men. It was this happy Circumstance that directed the Poet to hit the general Taste of Nations, and to touch the *Universal Ear* so just and true, that no Change of Manners or Politicks <sup>1</sup> can make his Poems be disrelished where they are but read and known.

I CANNOT bid them farewell, without reflecting with some surprize on *Homer's Good-fortune* in this Particular. He was equally happy in his *Wonders* as in his *Religion*. Too much Splendour did not glare in his Eyes and darken his Miracles; for, if your Lordship will forgive the Oddness of the Phrase, the best Light to place a Wonder in, is a *little Obscurity*. His Gods and their Powers were never so much as questioned, when he sung of their marvelous Alliances and mystick Generation: Nor were these Countries to the North and West of *Greece* enough known, to make People doubt of the strange and woeful Stories he related of them. It was so late as the Times of

<sup>1</sup> See *Monf. Perrault's Paraleles*.

Sect. II. of *Augustus*, when *Cocceius* and *Agrippa* cut thro' the Mountains, and cleared the *Avernus*, that *Homer's HELL* appeared to be an ordinary BAY; and what he said of it, ΠΑΝΤΑ ΤΑΥΤΑ ΜΥΘΟΣ ΕΙΝΑΙ, *to be all a pure Fable*: But before that, and especially in the Infancy of the *Phenician* Navigation, while the Coast lay unexplored, the Miracles would be swallowed; and the strangest Tale he could tell, would pass for a certain Truth.

SUCH Reflections as these have sometimes led me to think, that HOMER'S *Art* was not so great and refined, as we commonly suppose it to have been: That his *Good Fortune* was far superiour to his *Skill*; since he needed but represent things both in his own and other Countries, *almost as he heard them talked of*. The ordinary Strain in which they were related, was nicely calculated for giving them that air of *natural Wonder*, which affects us so strongly in reading them: A thing hardly to be counterfeited! For a man who understands any Subject *perfectly*, who knows the Causes and Effects of every surprizing-like thing about it, of consequence talks coolly; and having no Admiration himself, can with difficulty raise it in another. When he attempts it, his Looks and Voice, and laboured Sentences betray him, and shew the *Artifice*: But if at any time he can *forget* himself, and screw up his Fancy so as to *smother* his Reason, he may then succeed; and inspire  
his

his Hearers with a Passion he begins to feel: Sect. II. Yet his Judgment will recur when the *Fit* is over, and leave him the same cool unadmiring Person he was before.

I HAVE heard it declared by those, whose Business it is to *personate* Characters and their peculiar Passions, that they never succeed so well as when *they forget themselves most*; and have entered into some sort of Persuasion, that they are indeed the *Persons* whom they represent. But I hardly know, whether I dare apply *their* Case to our celebrated Poet, and venture to say, "That the more firmly *Homer* believed the Wonders he tells, he wou'd tell them the better, and paint their most moving Circumstances with a truer Feeling than if he had not been persuaded of the Truth of the Facts."

*Paulum tu interesse censes, ex animo omnia  
Ut fert natura facias, an de industriâ ?*

THUS, WE have run over *Homer's* Advantages from Nature and Education: We have surveyed the *Climate* where he was born: We have considered the *Manners* of his Country, its *Language* and *Religion*; and have found from the Nature of things, and their constant Effects, that they were *all* in the happiest temper for Description and Poesy. We have gone further, and traced him in his *private Education*, his *Employment* and Manner of *Life*, and found them of the same Nature and Tendency:

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And

Sect. II. And to account for the wide Knowledge of Men and Things that appears throughout his Works, we have look'd abroad, and found *foreign Countries* affording the happiest Opportunities Man's heart cou'd wish, for *poetick* Improvement: Their joint Effects we have found verified in his Descriptions, and in the Numbers of shining Images, natural Allusions, and surprizing Tales that grace his Writings: But take them all together, and they had not been able to raise him to his high Station, if the noblest SUBJECT that ever fired the Fancy of a Poet had not compleated his Happiness. Let us, *My Lord*, consider it, and conclude the *Enquiry*.



S E C T.



## S E C T. XII.

OF THE TWO *Heroick Poems* written by Sect. 12. *Homer*, the *first* contains an Account of the hottest Period of a long War between the confederate Princes of *Greece*, and the richest Kingdom of *Asia* with its *Dependencies*. The *second* relates the Consequences of that War, and the Fates of the several *Chieftains* after the Victory. *Homer* seems to have been destin'd for writing the History of the

Sect. 12. *whole Transaction*, by being born in *one* Country, residing in the *other*, and travelling much in *both*.

IT WOULD be a difficult matter to enumerate the Advantages of such a *Situation*. It wou'd be to resume the Conditions in *Manners, Language, and Travelling*, we found to be requisite in Poetry ; and shewing that by *this means* they are included in *Homer's* Fortunes. He appears to be the *only* Bard, who equally knew the Country of his *Hero*, and that of his Enemies : And except those Poets who have sung of *Civil Wars*, where the contending Parties are of the same Country, and where, for that reason, there can be no Variety of Manners ; excepting those, I say, he seems in *this respect* likewise to be *singular* among the Poets.

I CANNOT pretend to determine the precise time he tarried in each Country ; how soon he left *Ionia*, or how frequently he returned to it. A great part of his Life he spent in *Chios*, whose Inhabitants were *Ionians* as well as those of the other Islands in the *Archipelago*. It is accordingly certain, that his Language and Manners are principally *Ionic*, tho' all the Dialects of *Greece* are employed in his Poetry, and give proof that he has visited the principal Nations, and learned the Peculiarities of their Speech. His *own*, no doubt, has been formed, where he spent his Youth ; and afterwards,

wards, by wandering up and down in *Asia* Sect.12. and *Greece*, he hath attained that easy familiar manner of speaking of them, for which he is admired. This is a Blessing so rare in a Poet's Lot, to be as it were a *Native of both Countries*, that it will be worth while to take a View of some of its Consequences.

THE first which presents itself, is, *That he* must have been acquainted with the *Field of Action*, the PLAINS OF TROY. It was this enabled him to describe it so minutely; and give it that Air of Veracity it bears from those *natural Incidents* he has thrown into his Narration. He had them, not by Reading or Speculation, but from the *Places themselves*, and the Prospects that arise from the Culture and Disposition of the Grounds. *Who* but the Man that had wandered over that delightful Plain, that had viewed the Bendings of the Coast, and every Corner of the Fields, could have described or feigned the genuine *Marks* of it: The *Tomb of Dardanus*, the *Springs of Scamander*, the *Banks of Simöis*, the *Beach Tree*, with many other Circumstances that distinguish the *Environs*, and enrich his Landskip? Other Writers, before they relate an Action that happened in any place, first *describe that Place*, be it a Grove, or Rock, or River, or the Declivity of a Mountain. These they *feign* according to the strength of their Fancy,

Sect. 12. and then they *apply them* <sup>a</sup>. *Homer* mentions his Places with an appearance of Certainty, as *already subsisting*, and *already known* <sup>b</sup>: He does it almost in the manner of an *Historian*, and leaves you to pick up a more particular Knowledge of them from the Circumstances of the Action to which they belong.

IT MAY PERHAPS seem somewhat extraordinary, at this distance of Time, to affirm “That *Homer’s* Accounts of these Places are “not fictitious; that his Battles were given “in no imaginary Spaces, but correspond with “the real state of the Land and Water.” Yet a very convincing Proof of it may be drawn from the Nature of a Treatise, of which Time has deprived us.

DEMETRIUS SCEPSIUS was born at a little Village <sup>c</sup>, situated upon a Skirt of *Mount Ida*, not many Miles from *Troy*. As he knew every Stream and Brook in the Country, and that there was neither Hill nor Vale, nor hardly a By-way, that had escaped his notice, he wrote a *Commentary* of thirty Books upon few more than *sixty Verses* of *Homer’s CATALOGUE* of the *Trojans*. There he ascertained the *real Places*

<sup>a</sup> Est urbe egressis tumulus, templumque vetustum

Desertæ Cereris; juxtaque antiqua cupressus,

Relligione patrum multos servata per annos; Says *Eneas*  
to his Servants, who must have known these Places as well, or  
better than himself. *Eneid. II.*

<sup>b</sup>

— Et in medias res,

Non secus ac notas auditorem rapit. —

*Horat. ad Pison.*

<sup>c</sup> SCEPSIS.

Places of Homer's Descriptions, and pointed out the Scenes of the remarkable Actions. He shewed where the Greeks had drawn up their Ships; where *Achilles* encamped with his *Myrmidons*; where *Hector* drew up the *Trojans*; and from what Countries came the *Auxiliaries*: In short, he fixed the *Geography* of the *Trojan* Affairs, and actually performed what *Virgil* feigns, Sect. 12. ~

— *Juvat ire et Dorica castra,  
Desertosque videre locos, littusque relictum.  
Hic Dolopum manus; hic sævus tendebat Achilles;  
Classibus hic locus; hic acies certare solebant.*

Or, as it is fancied by a softer Poet :

*Hac ibat Simois; hic est Sigeia tellus;  
Hic steterat Priami regia celsa senis.  
Illic Æacides, illic tendebat Ulysses;  
Hic lacer admissos terruit Hector equos.*

HERE is the great Witness for *Homer*: He appears to his Character, and attests his *Veracity* after many Searches into the Truth of his Relations<sup>d</sup>. But tho' there had been no such Testimony remaining, we might know he copied from Nature, and described Realities

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from

<sup>d</sup> See STRABO, Book XIII, where he professes chiefly to follow this Author (*Demetrius Scephius*) his *Commentary upon the Catalogue*, in his Description of the Dominion of *Troy*, and the adjacent Countries.

Sect. 12. from the *Effects* of his Descriptions upon our own Minds while we read them : It is in this as in other things ; no Imagination can supply the want of *Truth* : Flowery Meads and horrid Rocks, dismal Dungeons and enchanted Palaces (things all on *Extremes*) can be easily imagined : But they take only with young raw Fancies, fit to be entertained with Stories of Dwarfs and distress'd Dam'sels. The Traces of *Truth* are only irresistible : the most fanciful *fairy Scene* in the *Argenis*, or the \* \* \* \* \*, does not please like a View of the *Callicolone*, or a Prospect from the Brow of the *lofty Ide*, because not *real*. In the one, the Harmony established between the human Understanding and *Truth*, commands our Assent : In the other, the Mind doubts and wavers, and views them passing like a *waking Dream*.

SUCH was *Homer's* Good-fortune with respect to *Places* ; and the same Cause has made him equally happy in the Knowledge of the *Persons* whose Actions he sung. A Stranger in ASIA must have been a Stranger to its Inhabitants ; but *Homer*, as a Native, had many opportunities to know the *Trojans*, and hear of the Nations and Tribes contiguous to *Troy*. We find him able to recount *Priam's Auxiliaries*, and make up the List of their Leaders, with equal certainty as he had done his BOIS-TIA or *Catalogue* of the *Grecian Ships*. His Know-

Knowledge this way will bear the strictest Scrutiny; and as we are apt to set a high value upon those Accounts of Men and Countries, that are given by People personally acquainted with them, it will not be amiss to enquire narrowly into the Poet's Abilities, by dipping a little into his Subject.

*PRIAM's* Kingdom, according to *Homer*, extended from the River *ESEBUS*, the Limit of the *Cyzicenan* Territory, all along the Coast of the *Propontis* and *Hellepont*, until you come to the *LECTIAN* Promontory, over-against *Lesbus*, in the *Egean Sea*. This we learn from *Achilles's* own mouth, who had ravaged the greatest part of it. When the unhappy *Priam* came to him to beg the Body of his slaughtered Son, the fierce *Greek* began to relent; and thinking upon the Reverse of Fortune of the aged Prince, he says to him :

*Before these days, old King, we hear thou ruled'st  
O'er many Provinces in prosperous State,  
From Lesbus upwards, Macar's fertile Seat,  
All between Phrygia and the Hellespont c.*

THE *Trojan* Dominion, therefore, was bounded on the West by the *Sea*, and on the East by the famed Mount *Ida*, whose Skirts

run  
 \* καὶ σὺ, γέρον, τὸ πλεῖν μὲν, ἀκρόμεν ὄλβιον ἔειπες.  
 \* Ὄων ΛΕΣΒΟΣ ἀνω, Μάκκαρος ἔσθες, ἐν Ἰδῷ ἔεργας,  
 καὶ ΦΡΥΓΙΗ καὶ ΠΡΟΠΟΝΤΟΣ ἀπείρων.  
 Ἰλιάδ. Ω.

Sect. 12. run North to the *Euxine*, and South-east to the Bay over-against *Lesbus*. It comprehended *nine Governments*, or *Provinces*<sup>f</sup>, over which it is thought *Priam* reigned before the Arrival of the *Greeks*. Besides these, he drew Auxiliaries from the *high Countries* all around him, as far as from beyond the River *Halys* on the one hand, and the *Old Cilicia* on the other.


WITH THESE, and with their Inhabitants, must *Homer* have been acquainted, to give us such a Plan of the *Trojan Power* as he has done: And in order to fit him for this Task, *some Events* fell out before he was born, which are necessary to be known. As first, “ That  
 “ this very Country, formerly the Dominion  
 “ of ancient *Troy*, reaching from the River  
 “ *Esepus* to the *Lectian Promontory*, was, soon  
 “ after the Destruction of the City, wholly  
 “ occupied by the *EOLIANS*, a *Grecian*  
 “ *Colony*.” Next, that within fourscore Years after this Settlement was made, another *Grecian* Tribe, the *IONIANS*, came and possessed themselves of all the Coast from that Promontory southward, down to the *Cilician Border*.

Not

<sup>f</sup> I. From *Esepus* down to *Abydos*, under *Adrastus* and *Amphi- phius* the Sons of *Merops*. II. *Abydos*, with its Territory, under *Asius*. III. The *Lycians* under *Pandarus*. IV. The *Dardans* under *Eneas*. V. The *Trojans*, so called from *Troy*, under *Hector*. VI. The *Leleges* under *Altes*. VII. and VIII. Two *Lyrnessus's*: One under *Eurypylus* the Son of *Telephus*; the other, under *Myntes*, the Country of the beautiful *Briseis*, *Achilles's* Mistress. IX. *Thebes*, opposite to *Lesbus*, under *Etion*, where *Chryseis* was taken, *Agamemnon's* loved Captive; and it was also the native City of the faithful *Andromache*.

Not long after this, *Homer* came into the Sect. 12.  
 World, and had access to hear from his own  
 Countrymen *their* Exploits, and from his  
*Neighbours*, the Descendants of *Priam's* Allies,  
 the traditional Accounts of what passed in the  
 War.

FROM such *Remains* of the *Trojans*, as were  
 left scattered up and down in the conquered  
 Country, he would hear *their Side of the Story* :  
 What Friends and Ancestors any of them had  
 lost in the *Common Cause* : What kind of Men  
 they were; what Armour they wore; what  
 Weapons they used, and how nobly they  
 fought before they fell in Battle. He has de-  
 scribed the Houses of some of the Princes who  
 lived at a great distance from *Troy* ; has given  
 us an Inventory of their *Armories*, the Num-  
 ber of *Horses* they kept, and *Chariots* they had  
 laid up, with all the Circumstances of a *Family*  
*Story*, such as might be told by one of their  
 Posterity. He appears indeed to have wander-  
 ed over many of the Places he mentions, and  
 to have visited the *native Soils* of the greater  
 part of his Heroes, where he might hear  
 their Stories from their Subjects and Descen-  
 dants : They would not fail to tell them with  
 all the miraculous aggravating Incidents, which  
 their Love to their Chiefs, and the Warmth  
 of their Fancies could inspire : And we all  
 know how carefully such Traditions are pre-  
 served,

Sect. 12. served, and faithfully handed down to the  
 young Branches of a warlike Family.

THE Effect of *this* Good-fortune in *Ho-*  
*mer's* Situation is rather stronger upon our  
 Minds than the other ; as we are more apt to  
 be affected with Relations of *Men* and their  
*Actions*, than of any thing else : *Here*, we are  
 Judges, and more ready to feel the Falsehood  
 of a lame Description, than where we have  
 nothing that corresponds to it from within.  
*To persuade*, upon *this* Subject, must be a thing  
 very hardly accomplished in Verse. The com-  
 mon *Weak-side* of Poetry is, that while we  
 read it, we perceive *it is so* : The Fiction every  
 now and then discovers its cloven foot, be-  
 trays its Dissimilitude to Truth, and tho' never  
 so willing, we *cannot* believe. How well so-  
 ever we may be pleased with the Sweetness of  
 the Lines, and the Pomp of the Description,  
 the *Mind* is seldom seized, nor do we *enter*  
 into the Subject. The Poet gains no Ascen-  
 dant over our Opinions, nor puts us in the  
 least pain for the Consequences. But when  
 we sit down to HOMER, and hear him tell  
 over the Number of his *Ships*, recount his  
*Auxiliaries*, whence they came, how they  
 were armed, what their Fathers and Friends  
 said to them when they took leave, with what  
 Hopes they set out, and so produce, as it were,  
 the *Muster-Roll* of the two Armies, we can no  
 longer defend ourselves ; and in spite of all our  
 Precaution,

Precaution, an Opinion creeps upon us, " *That Sect. 12.*  
 " every tittle of what he says is true &c." 

ANOTHER Consequence of *Homer's* Situation with regard to his *Subject*, is the *Smoothness* of his *Language*. I do not mean the *Genius* of the *Ionic* Dialect, or its general Aptness for Poetry; tho' the frequent Return of *Vowels*, and the *sportive Disposition* of the People, are Circumstances of no small Importance, either for *Sound* or *Character*. The Advantage I mention, is the *Softness* of the proper Names of *Places* and *Persons* with which his Poems abound; and their being as it were ready *polished* to his hand, and fit to be employed in a Work where Delicacy and Grandeur must combine to bring it to perfection.

HERE seems to be *another Singularity* in *Homer's* Destiny, " To speak as easily of a  
 " foreign Country as he does of his own." His Ancestors had come and possessed themselves of all the Dominion of *Troy*; had softened the Names of the Mountains, the Rivers, and Vales, and given them *Grecian* Terminations: They had familiarized them into their Language before he was born, and he just came in time to reap the Benefit of it in his Poetry.

WE ARE told that *Virgil*, in his Youth, intended to write a Poem of the *Wars* of *Rome*; but after some Essays, he was deterred from the

• Denique, Tyndaridem raptam, belloque subactas  
 Trojugenas genteis, cum dicunt esse, videndu' st,  
 Ne forte hac per se cogant nos esse fateri.

Lucret.

Sect. 12. the Undertaking by the Asperity of the old  
 ~~~~~ *Roman Names*. That great Master of Verse found it difficult to put such harsh Words as *Vibius Caudex*, *Tanaquil*, *Lucumo*, or *Decius Mus*, into his Poetry. Some of the Names of Towns could absolutely find no place in *Heroic-Measure*<sup>h</sup>. They were almost as frightful as *Boileau's WOERDEN*<sup>i</sup>, or the hideous *WURTS*, of whose Name he so woefully complains, as quite scaring his Muse<sup>k</sup>.

BUT instead of these, *Homer* had the most flowing Names and sonorous Appellations, either imposed by the lately settled Tribes, or softened from their ancient Rudeness into his own *graceful Dialect*. Succeeding Writers have bore testimony to his Excellency in this particular; there being few Parts of his Works from which they have borrowed more largely, than those high-sounding Epithets he every where imposes upon *Persons* and *Places*, and which have been in a manner consecrated to the Poetic Stile, with the unanimous Consent of his Successors.

BUT

^h *Manfuri Oppidulo, quod Versu dicere non est.*

Horat. Lib. I. Sat. V.

ⁱ Des villes que tu prens les noms durs et barbares,
 N' offrent de toutes parts que syllabes bizarres :
 Et qui peut sans fremir aborder *Woerden* ?
 Quel vers ne tomberoit au seul nom de *Hensden* ?
 Quelle Muse a rimer en tous lieux disposée,
 Oseroit approcher des Bords du *Zuiderzée* ?

Epitr. 4.

^k *WURTS* l' espoir du Païs, et l'Appui des ces Murs ;
WURTS—Ah quel nom, Grand Roi, quel *Hector* que ce *Wurts* ?
 Sans ce terrible nom———
 Bientôt—Mais *Wurts* s' oppose.

Epitr. 4.

BUT tho' we know the Times of the *Eolian* Sect. 12. and *Ionian* Migrations, and when they settled upon the *Asiatic Coast*, I hardly think that we are got to the bottom of the Affair; or that this Knowledge is sufficient *fully* to discover *Homer's* Happiness in being led to the Choice of his SUBJECT. I am apt to think that these *Colonies* were not the *first* which crossed the *Hellepont*, and carried with them something of the *Western Language* and *Manners*. I believe there were many Bodies of People from *Thrace* and the *Islands*, who may have passed over at different times, and taken possession of some Parts of the Coast, and who were afterwards incorporated with the former Inhabitants.

A PRESUMPTION of this may be drawn from the *Names* of the *Trojans*, which certainly existed long before *Homer's* People came and settled in their Country. They are for the most part plainly of *Grecian* Composition¹: Nay, even the *Names* of the *Trojan Auxiliaries* are generally *Grecian*^m, tho' further removed from that Country than the *Asiatic Shore*. Nor is this Observation confined to Persons; but the *Names* of many *Hills*, *Rivers*, and *Countries* all around *Troy* are manifestly *Grecian*ⁿ. But as these may have been imposed by the subsequent Inhabitants (the new *Greek Plantation*) we could

¹ ΔΗΙΦΟΒΟΣ, ΑΛΕΞΑΝΔΡΟΣ, ΠΟΛΥΔΑΜΑΣ, ΑΝΘΗΝΩΡ.

^m ΑΡΧΙΔΟΧΟΣ, ΑΚΑΜΑΣ, ΛΥΚΑΩΝ, ΙΠΠΟΘΟΟΣ, ΑΜΦΙΜΑΧΟΣ.

ⁿ ΙΩΗ, ΞΑΝΘΟΣ, ΚΑΛΛΙΚΟΛΩΝΗ, ΑΔΡΗΤΕΙΑ, ΠΙΤΥΕΙΑ, ΜΑΙΑΝΔΡΟΣ, ΑΙΓΙΑΛΟΣ, ΓΥΤΑΙΗ, ΡΥΣΟΣ.

Sect.12. could not build upon this Circumstance without the Concurrence of other Proofs.

AND FIRST, We are assured by a Native of *Pontus* °, one of the northern Countries, formerly in alliance with *Priam*, “*That the Trojan Language had many Words and Names in common with the Thracian.*” Of this he gives several Instances, which it would be to little purpose to transcribe: But what appears very remarkable in them is, That those very Instances are generally *Grecian* Terms, as well as *Trojan* or *Thracian*. There are indeed many reasons to induce us to believe, that the difference between the most *ancient Greek*, and the Language of *Thrace*, was not very considerable. The People of *Macedon* had many Names in use among them, which were not understood by the Inhabitants of *Attica* and *Peloponnesus*; and the *Thracians* who filled all the Country to the North of *Macedon*, from *Epirus* and *Illyricum* to the *Strymonic Bay*, and quite down to the *Hellepont*, have no doubt varied yet more from the *Grecian* Dialect; but still with some affinity to the bordering Language.

TO CONFIRM us in this Opinion, it is certain that the *Thracians* had anciently great footing in *Greece*: *TEREUS* a *Thracian* governed at *Daulis* in the *Phocean* Territory, where the tragical inhuman Story of *Philomela* and

° STRABO.

and *Progne* was acted. From thence a Body Sect. 12. of *Thracians* passed over to *Eubæa*, and possessed themselves of the Island: They are constantly called *Abantes*, by *Homer*, from *Abas*, the Town in *Phocis* whence they came. Of the same Nation were the *Aones*, *Tembices*, and *Hyantians*, who made themselves Masters of the old *Bæotia*; and even the polished *Attica* itself was inhabited by the *Thracians*, under the Command of the renowned *EUMOLPUS*. In a word, the great Tracts of Land occupied by them, and by the *Egyptian* and *Phrygian* Colonies, have made the celebrated Geographer assert, “*That almost all Greece was formerly possessed by Barbarians* P.”

THIS INTERCOURSE between the Nations, and Affinity of their Dialect, will appear still clearer, if we call to mind *Who* were the Masters of the ancient Music and Poetry, and the first famed for these Arts among the *Greeks*. It was *Orpheus*, *Museus*, *Thamyris*, and *Eumolpus*, all *THRACIANS*; who were not only understood by the then *Greeks*, but capable to charm them with their Eloquence and Melody, and persuade them to exchange their Fierceness for

a

ἘΚΑΤΑΙΟΣ μὲν ἐν ὁμιλήσει πρὸς τῆς ΠΕΛΟΠΟΝ-
ΝΗΣΟΥ φησὶν, ὅτι πρὸς τῶν Ἑλλήνων ὥκησαν αὐτὴν Βάρβαροι.
Σχολὸν δὲ πρὸς τὴν ΣΥΜΠΑΣΑ ΕΛΛΑΔΑ κατασκευασμένην ΒΑΡ-
ΒΑΡΩΝ ὑπάρξει τὸ παλαιόν. ΣΤΡΑΒ. ΒΙΒΛ. Ζ.

X

Sect. 12. a social Life and peaceful Manners ^q. No wonder then if the *Thracian* Tribes which crossed the *Hellepont*, and settled in the Dominion of *Troy*, the *Caucones*, *Treres*, and *Cimmerians*, gave Names to their new Habitations, which bear an Analogy to the Language of *Greece*.

BUT BESIDES the *Thracians*, there were several other Tribes, that, in an ambulatory uncertain kind of Life, strayed over *Greece*, and other Parts of *Europe*, before the *Trojan* War, whom *Homer* nevertheless recounts among the Nations fighting under the Banners of *Troy*. These came not from beyond Sea as Auxiliaries to *Priam*, he having received no manner of Assistance from the *European* Side ^t, and must therefore have passed the Sea, and settled in *Asia* some considerable time before the Beginning of the War. The most distinguished of them were the wandering *PELASGI*, the great Planters of *Greece* ^t, *Italy* ^t, and the *Trojan Coast*.

IT

^q Ἐθῆκες ἦσαν οἱ ἐπιειθεῖς τῇ ἀρχαίᾳ Μυσηῇ, ΟΡΦΕΥΣ ΜΟΥΣΑΙΟΣ καὶ ΘΑΜΥΡΙΣ. Καὶ ὅπ' ἐν τῇ Ἀκτῇ τῇ περὶ τὸν Ἀθῶν ΘΑΜΥΡΙΣ ὁ ΘΡΑΞ ἐκασίλευσε, τῇ αὐτῶν ἐπιηδυμάτων γινόμενῳ, ὧν καὶ ὁ ΚΙΚΩΝ ΟΡΦΕΥΣ ὅς Ὀρφεὺς τὰ πρῶτα μὲν ἀγρυπνέων διέζῃ ἔβλεπε καὶ μεζύων ἀξίων ἐαυτὸν, καὶ Ὀχλον καὶ δύναμιν περποιθόμενῳ, διεφθάρη ἐξ ἐπιστάσεως. Ἀνὴρ ΓΟΗΣ ἀπὸ Μυσηῆς τε καὶ Μαιλικῆς, καὶ τῇ περὶ τὰς Τελεῖας ΟΡΓΙΑΣΜΟΝ.

^t Εὐσταθ. εἰς Ἰλιάδ. Παρ. β.

^r See Page 22. Note ^m in the end.

^r ΔΑΝΑΟΣ, ὁ περὶ ἡκούλα θυγατέραν πατὴρ ἔλθων εἰς ἈΡΓΟΣ, ἀκισιν Ἰνάχῃς πόλιν. ΠΕΛΑΣΓΩΤΑΣ δ' ὀνομασμένους τοπικῶς ΔΑΝΑΟΥΣ καλεῖσθαι νόμον ἔθηκεν. ΕΥΡΥΠΙΑ.

^t See *Dionysius Halicarnass. Antiquit. Rom. Lib. I.*

IT wou'd be endless to relate their several Settlements up and down those Countries, and their Expulsions from them: It is sufficient we know in general, that they were a great and populous Nation: "Among their other Establishments, says an ancient Historian, the *Pelafgi* were possessed of the whole Sea-Coast of *Ionia*, with the neighbouring *Islands*: But being exceedingly given to change of Place, and a sudden Relinquishment of their former Seats, they both increased in an extraordinary manner, and were as quickly brought low:" The chief Blow was given them by the *Eolians* and *Ionians*, at their Arrival in *Asia*; who took their Towns, drove them from their delicious Fields, and forced those that escaped the Sword, to take shelter in the higher Country.

SUCH Commotions are apt to appear something strange to us now; but very unreasonably, when we consider how many *European* Families are at this day quitting their paternal Habitations, and crossing no narrow Arm of the Sea, to a plentiful Land, like the ancient *Greeks*; but traversing the Ocean in quest of uncultivated Grounds, and running to another World in hopes of bettering their Condition. This Reflection may stop our Wonder: And when we think of all these Removes and interchangeable Secessions of Tribes and Nations, we shall not be surprized to hear it affirmed

Sect. 12. by a Man so well versed in the ancient State of things as *Strabo*, " That about the time of
 " the *Trojan War*, both *Greeks* and *Barba-*
 " *rians*, as if seized with some wandering
 " Spirit, or acted by a restless Impulse, de-
 " *serted their native Seats*, and *marched in*
 " *multitudes* to invade the Possessions of their
 " Neighbours."

IT WAS by this mixture of Tribes, and Permutation of Places of Abode, that the Coast of the *Lesser Asia* was in a manner *naturalized* to the *Greeks* before the *War of Troy*. Their Neighbours the *Thracians* had often settled in it; and the wandering *Pelasgi*, the *Leleges*, and the *Caucones*, when driven from the Shore, had even carried into the upper parts of the Country, some Tincture of the *Grecian Language*, and Knowledge of the Inhabitants of their Mother-soil. Add to this, what has been already proved, and which renders all other Arguments needless, that the *Trojan Coast* was peopled by *Cretans* under *Sarpedon*, or the ancient *Teucer* ^u; and that *Troy* itself was a *Grecian City* built by *Laomedon*, and governed by *Capys*, *Tros*, and *Ilus* his *Descendants*.

THE *Language* therefore spoken in *Troy* must have been a *Mixture* of the *Thracian*, *Aramean*, and *Greek*; so that it is not impossible but the People might make shift to *understand* each other. The *Phrygians*, an inland Tribe,

^u See Page 207.

Tribe, were not understood by the People of Sect. 12. *Troy* *; the *Carians*, Inhabitants of the East, were likewise ΒΑΡΒΑΡΟΦΟΝΟΙ of a barbarous Speech †, and the Auxiliaries from the several Countries had

Ἄλλη δ' ἄλλων ΓΛΩΣΣΗ πολυσπερέων ἀν-
δράπων γ.

But the *Greeks* and *Trojans*, originally from the same Country, seem to have stood in no need of an Interpreter to go between them. *Paris* therefore might be capable to court a *Grecian* Dame in an intelligible Stile; or, if it should be maliciously said, that *this* may be done without much Language, *Homer* himself without much difficulty might learn from the Descendants of the *Trojan* and *Lycian* Families, the mighty Deeds of their warlike Progenitors.

THIS will appear still the more probable, if we consider that few of the *Genealogies* of the *Trojan* or *Dardan* Chiefs reach above three or four Generations: So far they can

X 3

trace

* Ὅφρ' εὖ δ' ὤρετο πατὴρ, ὄνομα κλυτὰς, εἶπου ἀκούεις,

ὅς πάσης ΦΡΥΓΙΗΣ εὐτελέτιστο ἀνάναι·

Γλῶσσαν δ' ὕμετεφην, καὶ ἡμετεφην σάφα διδοῖ.

ΤΡΩΟΣ γὰρ μέγαρον μετ' ἐσθλῶς τέτρεν, ἥ δὲ διαπρὸς

Σμικρῶν παῖδ' ἀπὶ πάλαι, φίλης δὲ μὴ μὴ εἰσέλυσσεν.

Ὡς δ' ἡ τοι ΓΛΩΣΣΗΝ τε καὶ ὕμετεφην εἴδω.

Says *Venus* to *Anchises*, when she appears to him alone upon Mount *Ida*, and personates a *Phrygian* Girl wandered from home.

Ὅμηρος ὕμν. εἰς ἈΦΡΟΔΙΤΗΝ.

‡ Ἰλιάδ. Β.

‡ Ἰλιάδ. Β.

Sect. 12. trace their Descent, and no farther. A great
 ~~~~~ Proof of the *late peopling* the Country. Any  
 of the Races that go higher, run into Mythology, and derive their Pedigree from *Heaven*; that is, they are the Offspring of some strolling Man, or strolling God, who came into their Country three or four Generations ago, (they cannot tell from whence) and left them behind him, as his Posterity.


IT WAS a common Phrase among the Ancients, when they addressed a Man whose Appearance and Conversation bespoke him to be of a noble Family, *That he was not sprung from the Rock, nor dropt from an aged Oak*: Upon this Supposition, when they found themselves at a loss for a *fleshy Father* as the Stock of their Race, they took care to give themselves such an *Original* as they were sure would never try to disprove their Claim. But this *very Want* shews a recent Settlement; and a mixture of *Strangers* lately come into the Country, who must either impose *new* Names upon things, or pronounce the *old* with the Accent and Tone peculiar to the Genius of their native Tongue. In any case, *Homer's* Writings must have felt the softening Influence, and been exempted from that Harshness and Dissonancy, which a number of *foreign* Names unavoidably introduce into *narrative Poesy*.

THESE

THESE are beautiful Circumstances in the Sect. 12. Poetic Destiny of our Bard: and it might give great distaste, if a Composition was deprived of the Graces that attend them. For is it not here as in *Life*? That we too frequently overlook our Enjoyments, and are ignorant of their real Value, until some cruel Accident snatch them from us, and make us sensible of their Worth by their *Absence*. But *Homer's* Good-fortune, almost in every Circumstance of his Fate, makes him, methinks, appear like some *exquisite Statue*, the Work of *his Country*, and placed with Judgment in a well-regulated Garden: There, Pieces perhaps of *ordinary Workmanship* grace this or the other Parterre; but all the Openings terminate upon this *favourite Figure*, and at every different Turn you discover a new Beauty, and think it more graceful than before.


YET among all these there is generally a chief *point of view*; some advantageous *Stand*, which gives the sweetest Attitude, and most amiable appearance of the Figure. This, *My Lord*, is still before us: It may open upon us at the next Turn, and has perhaps been luckily reserved for the *last Look*, that we may retire full of the *Idea*, and with a higher Taste of the Beauty of the Original.

THE GREAT Good-fortune that attended *Homer*, I take to have been what we may call the *material Part* of his Subject. "It

Sect. 12.  " was a prodigious Rendezvous of the bravest Inhabitants, and Sons of the noblest Families of a free Country, wide and warlike; and engaged in a violent struggle of Passions and Arms, with another of more effeminate Manners. The Effect was, that it afforded him *real, historic Characters* for his MODEL."

To set this matter in a just Light, and shew the extent of its Influence, we need make but this Reflection; " That such an Assembly of the Chiefs of two great Nations, displaying their Virtues and Vices upon the greatest and most interesting Subjects, *must include the prime Characters* of MANKIND; and of consequence present a Poet with the most *genuine and fairest* Materials that can beautify a human Composition."

LET US remember what it is, that gives us such perpetual Pleasure in reading the *Iliad*. That makes us start at the Turns in the Speeches, and fills us with Anxiety and Wonder. It is not the beautiful Descriptions of *Places*, nor even the Rage and Ardour of the *Battles*. But those *high strokes of Character* that every where occur, and are constantly presenting us with new Sentiments of the human Heart, *such* as we expect, and from our own Experience feel to be *true*. These can never miss their Aim: They at once charm the Fancy with

with Images, and fill the Understanding with Sect.12.  
Reflection: They interest every thing that is   
*human* about us, and go near to agitate us  
with the same Passions as we see represented  
in the moving Story.

THIS Reflection will bear to be turned on  
every side, and dreads no Search be it ever so  
severe. In the choice we make of any *Mea-*  
*sure* in the conduct of our Business or Plea-  
sures, we examine its Justness and Expediency,  
not only by considering what good end it  
serves; but likewise, what *Inconveniencies* are  
avoided, what Pains or Trouble spared, or what  
Miscarriages prevented, to which *another Me-*  
*thod* might be liable. Take *Homer's* Subject  
in the same Light, and it will appear with a  
Pre-eminency hardly to be expressed. *Such a*  
*Convention of Princes*, from different Countries  
and Soils, but all speaking the same Language,  
furnished him with *great Materials*, and hin-  
dered him from attempting an *Impossibility*;

“ I mean the feigning or forming new ima-  
“ ginary Characters, without Originals from  
“ which he might copy them.” The flou-  
rishing Condition of *Greece* at that time; the  
great number of Principalities, free Cities, and  
growing Republicks, sent forth an Assembly  
of Heroes, the World could hardly match ever  
since. The *Grecians* themselves confessed, that  
their Country, when much more polished and  
improved, had never produced so many *free*  
*natural*

Sect. 12. *natural* Characters, not tainted with *Politicks*,  
 not moulded by *Laws*, nor effeminated with  
*Pleasures*; and for that reason, *half-deified* those  
 very Persons, whom they knew at the same  
 time to be but the *Sons of Men*.

HIS *Subject* therefore, saved him from a  
*desperate* Enterprize; and prevented him from  
 falling into those Errors and Absurdities which  
 deprive many a lively Poet of his Reputation.  
*To it* he owed the Stateliness and Dignity with  
 which *Idomeneus* the *Cretan* King appears on  
 all occasions. *To it* he owed the beautiful and  
 unwarlike *Nireus*, the faithless *Pandarus*, and  
 the amiable humane *Patroclus*. And above  
 all the rest, *to this* he was indebted for the  
 noble CONTRAST of *Characters* that adorn  
 his Poems. There we see the ancient *Nestor*,  
 mild, and calm, and talkative, opposed to the  
 young fiery *Thessalian*, the intractable *Achilles*:  
 The too indulgent *Priam* stands by the pru-  
 dent *Polydamas*, and the wise *Antenor*: The  
 Hardiness of the noble *Hector*, and Debau-  
 chery of the luxurious *Paris*, serve but to il-  
 lustrate one another, and come all originally  
 from the *same Fountain*.

THE *Detail* of this part of his Happiness  
 would prove tedious in any other Hand than  
 his own: But there are two remarkable Circum-  
 stances in *Homer's* Writings, which have been  
 generally look'd upon as *Strokes of Art*, where  
 I am apt to think the Nature and Situation  
 of

of his Subject bore a considerable Sway. It Sect. 12.  
 has been observ'd to his Honour, " That the  
 " *Characters* of his *Heroes*, tho' of the *same*  
 " *kind*, and excelling in one and the *same*  
 " *thing*, are yet all diversified, and mark'd  
 " with some *Peculiarities* which distinguish  
 " them, and make a Separation." Thus, for  
 instance, both *Achilles* and *Ajax*, *Diomedes* and  
*Hector*, *Ulysses* and *Merion*, are all *brave* ; but  
 it is in a different manner. *Achilles* is fierce  
 and impetuous, *Ajax* steady and firm, *Dio-*  
*medes* gallant and open, *Ulysses* cautious and  
 bold ; and both *Agamemnon* and *Hector* are  
 mark'd with that *princely Courage* which be-  
 comes the *GENERALS* of two great Nations.  
*This, My Lord*, I hardly think could ever have  
 been feigned ; it was Truth and Nature alone  
 that could form those Differences, so real and  
 yet so delicate, and afterwards offer them to a  
 Representation.

TO DESCRIBE so many *Men* ; to point  
 out their *Manners* ; to paint their *Persons*,  
 relate their *Adventures*, and make a long Re-  
 cital of their *Families*, seems to be beyond  
 the Power of Fiction. The *making* or *feign-*  
*ing Faculty*, be it ever so rich and inventive,  
 after an Effort or two, recoils upon itself ;  
 and if it finds no store of Originals *within*,  
 either falls a repeating the same Characters  
 with a tedious uniformity, or contrives *false*  
 ones, that glare and make a Show, but by  
 some


Sect. 12. some wry Feature certainly betray their Un-  
 ~~~~~ likeness to Truth.

HOMER has kept true even to the Fortunes and Estates of his *Heroes*: *Agamemnon* and *Achilles* were the two richest Men in *Greece*: The first, by reason of his large Dominions and the Sovereignty of the Isles²: And accordingly we find him lending sixty Ships to the *Arcadians*, and inland People; and promising many *Towns* and *Lands* in Dow'ry with his Daughter. The other, *Achilles*, was Lord of the rich *Thessalian Plains*, early famed all over *Greece*, for Wealth and Horsemanship². He had likewise taken and plunder'd three and twenty Towns lying round *Troy*, and was enriched by his Share in the *Spoil*. We are not therefore surprized at the Treasure he throws away with such Profusion at the Funerals of *Patroclus*; nor to find him renowned for his *Horses* and *Chariot-racing*, beyond the rest of the *Greeks*. He was so remarkable for it, that when *Ulysses* meets his *Shade* in the infernal Regions, the first Circumstance which occurs to him is, *That now alas! he was there*, ΔΕΛΑΣΜΕΝΟΣ ἱΠΠΟΣΤ-
 ΝΑΩΝ, *unmindful of his Horses and Chivalry*.

THE

² 'Αὐτὰρ ὁ αὖτε Θύες' Ἀγαμέμνονι λείπε φορῆναι,
 ΠΟΛΛῶσι ΝΗΣΟΙΣΙ καὶ Ἀργεὶ παρὶ ἀνάσσειν. Ἰλιάδ. Β.

² Ω Μένων, πρῶτον μὲν ΘΕΤΤΑΛΟΙ εὐδοκίμοι ἦσαν ἐν
 τοῖς Ἑλλήσι, καὶ ἐθαυμάζοντο ἐπ' ἱΠΠΙΚῇ τε καὶ ΠΛΟΥ-
 ΤΩ. Πλάτ. ΜΕΝΩΝ.

THE *Second* thing which has been look'd upon as a noble Proof of his Judgment, is the *Period of Time* he has chosen for the Beginning of his Poem. He has not, they say, set out with the *first* Campaign; nor attempted to deduce the *Trojan* Story from the miraculous Birth of *Helen*^b, or her Brothers: He has confined himself to the *last Year* of the War, and by that means filled his Poem with *History and Action*. Sect. 12. 

BUT here too, he was happy in his Subject, which directed him of its *own accord* to make the Choice. There were *two* distinct *Periods* in the War. The first was long and tedious, while *Achilles* and his Myrmidons were fighting on the side of the *Greeks*, and ravaging the Country around *Troy*. During all that time, the *Trojans* kept within their Walls, and durst not meet this dreaded Warrior in the open Field: So that there was but little to be described, except these Excursions to pillage, which are occasionally inserted in the Dialogues of the *Iliad*.

BUT the *second Period* was *short* and full of *Action*: For no sooner was the disobliged enraged Hero retired to his Ship, and had withdrawn his Troops, than the Face of the War was wholly changed: The *Greeks* were now no longer supported by his tremendous *Arm*; and the

^b *Nec reditum Diomedis ab interitu Meleagri,
Nec gemino bellum Trojanum orditur ab ovo.*

Horat. ad Pison.

~ Sect. 12. the *Trojans* ventured to quit their Town, and face the Enemy. Battles, and Truces, and Perjuries, ensued : Fear, and Terror, and Despair, took their turns in the Camps, and filled every anxious Hour with Passion and Amazement. The WRATH of the Hero was the Spring of all this Misery ; and therefore a *happy Theme* for an Epic or Narrative Poet.

IT WAS SO, in many respects. The Wrath of *Achilles* was in reality the *Hinge of the War*, and *that* upon which the whole of the great Transaction turned. The *Time* of Action ; the Designs of the Leaders ; the Disposition and *Temper* of the Armies, all depended upon it, and were directed by it. This made it a kind of *Rule* for the Conduct and Disposition of his Poem : and if he kept it in his Eye, (as we see he has certainly done) it would naturally lay out his general *Plan*, and influence the Proportions of the subservient Parts. It has besides, the peculiar Excellency of shewing and exercising more *Passions*, and of more *opposite* Natures, than any other Period of the War. It was raised by Love and Ambition, inflamed by Pride, softened by Friendship, kept up by Glory and conscious Virtue, and only vanquished by a superior Passion, *Revenge*.

MANY OTHER Parts, and *Episodes*, if I may say so, of the *Grecian Expedition*, furnished Materials for Epic Poems. *Demodocus* sung the AMBUSH of the *Trojan Horse* ; *Phemius*, the


RE-

RETURN of the *Greeks* with *Agamemnon*; Sect. 12. and the *LITTLE ILIAD* (a Poem so called) contained both those Subjects, and the occasional Adventures that had followed upon the War; the adjudging the *Arms* of *Achilles*, — *Philoctetes*, — *Neoptolemus*, — *Sinon*, with some others^c. But it is worth our notice, what Judgment the Father of Criticism has passed upon these Pieces: He says, “ That whereas
“ the *Iliad* and *Odyssy* could furnish but two,
“ or at most but four, regular and entire
“ *Actions*, the *Little Iliad* could afford double
“ the number; so that you might compose
“ *eight* different Poems of the Materials it
“ contained:” So simple and connected a Subject was the Wrath of *Achilles*, and the Wandering of *Ulysses*!

IT WAS, at the same time, not only rich in *Action*, but in *such Action* as is capable of being described, and *admits* of a *Recital*. When a great Town is taken sword in hand, the Carnage and Fury exercised in it can hardly be told: That horrid Face of Misery is, in the real meaning of the Phrase, *beyond Expression*: The Intensity of the Ill transcends all Language, and *mocks* the Words we use in the Description. Much less can we collect from every

Ἡ ΤΟΙΟΥ ὈΠΛΩΝ ΚΡΙΣΙΣ, ΦΙΛΟΚΤΗΤΗΣ, ΝΕΟΠΤΟΛΕΜΟΣ, ΕΥΡΥΠΥΛΟΣ, ΠΤΩΧΕΙΑ, ΔΑΚΑΙΝΑΙ, ΙΔΙΟΥ ΠΕΡΕΙΣ, καὶ ἈΠΟΠΛΟΥΣ, καὶ ΣΙΝΩΝ, καὶ ΤΡΩΑΔΕΣ.

VIRGIL has been deeply indebted to this Performance.

Sect. 12. every quarter, the various Scenes of Woe, and  represent them *together*. But the Action that has fallen to the share of our Poet, is generally of such a nature as to give play to the Imagination : We can follow it step by step, observe its Progress, and lose but little of the *whole*. We can accompany *Diomedes* and *Ulysses* in every Motion of their nocturnal Expedition ^d; and can walk up and down the *Grecian* Camp, and visit the Watch, with *Agamemnon* and *Nestor*, as if present upon the Place ^e.

IT IS TRUE, we cannot comprehend the *Shock* of a general Engagement, nor describe what is doing in all the Parts of a Battle : But the ancient manner of fighting made a *compensation* for this to the Poet. Their Battles were, for the most part, so many *Duels*, or single Combats of Chief against Chief, and Man against Man : Hardly was there a *random* Blow given, or a Javelin let fly, without being aimed at a particular Person. The Warriors had time to know one another, and to throw Reproaches and Threats, as well as Spears, at their insulting Adversary. This manner of fighting is finely fitted for *Description*; and tho' we cannot be in all parts at once, yet

we

^d *Ιλιάδ. κ.*

^e Δεῦρ' ἐς τὸς Φύλακας κατὰβείομεν, ὅρρα ἴδωμεν
Μὴ τοι μὲν χαμᾶτι ἀδ' ἀνέρες, ἠδὲ καὶ ὕπνῳ
Κοιμήσωνται, ἀτὰρ φυλακῆς ἐπὶ πύγχῳ λάθωσι.

Ἰλιάδ. κ.

we can attend upon any single Hero, hear him Sect. 12.
threatning, and view him performing, in the ~~~~~
Rage of the Field.

I SHOULD transcribe a great part of his
Poems, if I intended to point out every parti-
cular Advantage which *Homer* reap'd from this
happy Change. But there is *one famous Doubt*
concerning his Works; which deserves our At-
tention. It is pleasant to observe how seri-
ously the Ancients propose it, and it cannot
be disagreeable to find his *Subject* affording an
Answer.

THEY seem inclin'd to believe " that the
" *Principles* of all the Sciences are to be
" found in his Works : No Species or Kind
" of Writing for which he has not set an
" Example ; nor almost any *Art*, whose Pre-
" cepts may not be deduced from his *Por-
" try*." They went further, and enter'd in-
to a *Detail* of his Knowledge. General Af-
sertions did not content them ; but such wise
Men as *Dionysius* the *Halicarnassean*, and the
ingenious *Plutarch*, thought themselves ju-
diciously employed, in *collecting* the several
Branches, and setting them together. They have
attempted to shew, that Poetry in all its Forms,
Tragedy, *Comedy*, *Ode*, and *Epitaph*, are in-
cluded in his Works ; That *Oratory*, *Politicks*,
Oeconomy, and *War*, are bound to acknow-
ledge him as their Master. The *last* we should
not so much wonder at, since the great *Mace-
Y donian*

Sect. 12. *donian Conqueror*, among other Honours done
 to his Works, professed himself his *Scholar* in
 this *Kingly Science*: But some went still further,
 and found the greatest Secrets of *Nature*, and
 hidden *Mysteries* of the Universe, revealed or
 shadowed out by this wonderful Poet. Hardly
 a depth in *Astronomy*, or latent Principle in
Heaven or *Earth*, which they have not dis-
 cover'd him to be acquainted with, and to have
 hinted at its Powers in some *Allusion* or *Me-
 taphor*.

THESE are indeed very strange Assertions;
 and it seems stranger still, that the *severest*
 Reasoners in the World, the Men least ob-
 noxious to Illusion or poetic Enthusiasm,
 should adopt and defend them. The famed
Antisthenes had begun a Treatise to prove ὅτι τὰ
 μὲν ΔΟΞΗ, τὰ δὲ ΑΛΗΘΕΙΑ ἔρχονται τῷ ΠΟΙΗΤῃ;
That the Poet spoke sometimes according to TRUTH;
and sometimes according to Appearance: But not
 living to finish it, no less a Man than ZENO,
 the Parent of the *Stoic Philosophy*, took up the
 Design: He shewed, that *Homer* no where
 contradicted himself, pointed out the latent
 Meaning of his Allegories, and the *natural*
 Sense in which they were to be taken^f. The
 learned CRATES *Mallotes*, contemporary with
Aristarchus, and *Panetius's* Master, took a step
 still beyond them: He thought it not enough,
 that what *Homer* himself had touched upon
 should

^f ΔΙΑΓΡ. ΧΡΥΣΟΣ. ΕΙΣ ὍΜΗΡΟΝ.

should be demonstrated to be *true*; but he actually applied his *Hypotheses* to the *Phænomena* of things, and, by their assistance, endeavoured to solve those Difficulties in *natural Philosophy*, which had not been directly explained by the Poet &.

THEY DID indeed imagine, that there was nothing in the World but what he understood: And being struck with *what they saw*, they gave into the common weakness of Mankind, and made large Allowances for *what they saw not*. They came at last to persuade themselves, that a Mind so vast cou'd not belong to a *Man*; that so much Knowledge cou'd only flow from a *heavenly* Source; and having once firmly settled his APOTHEOSIS^h in their own Minds, they wanted next, that every thing about him should appear *supernatural* and *divine*. The Uncertainty about the Place of his Birth, they improved into a *celestial Lineage*; and because they knew not the name of his Father, they called him the Son of *Apollo*.

APPION the celebrated Grammarian writes, " That the Herb *Cynocephale*, the Egyptian *Osfrites*, has a miraculous Virtue: that it is a sovereign Remedy against Witchcraft, and commands the *infernal* Powers: that

Y 2

" the

* ΤΙΝΙΣ ἢ ΠΕΡὶ ΕΠΙΣΤΗΜΟΝΙΚΑΣ ὙΠΟΘΕΣΕΙΣ
 ἢ τὸ φανερὸν Ὁμόρου Πό. πον.

ΣΥΓΓΡ. ΒΙΒ. γ.

^h Deification.


SECT. 12. “ the Person who digs for it, immediately
 “ dies; but that he himself having procured
 “ it from *another*, had charm’d up the Shades,
 “ and enquir’d into *Homer’s* Country and Pa-
 “ rentage: That he had received an Answer,
 “ but durst never publish what he had learn’d
 “ upon that Subject ⁱ.” To such Extrava-
 gancies does *fond Opinion* lead us! It was not
 impossible, among the Ancients, to improve a
 common Accident into a ground of *Admira-
 tion*; and the lowest Circumstance in Life, into
 a Proof of their imaginary *Divinity* ^k.

BUT, the plain Account, which *Homer’s*
 Subject makes of these suspected Sciences, is
 this: NATURE *includes them all*: Her *Pro-
 portions* are just and invariable: Whoever
 paints her *true*, or any part of her that is full
 of Action; and applies that Action to *Times*,
Places, *Persons*, and their *Signs*, will include
 these *Proportions*, and their *Measures*, without
 intending it, almost without knowing it, but
 never without some Perception of their Pro-
 priety and Truth.

IT wou’d be ridiculous to imagine, that
Homer first learned the Sciences and their Rules
abstractedly; that then he applied them to pro-
 per *Objects*, and these again to the *Subject* of
 his Work: That by this means he had con-
 verted the Principles of all the Sciences, natural
 and moral, into *human* or *divine* Persons, and
 then

ⁱ *Plinii Hist. Nat. Lib. XXX. § 2.*

^k See Note ^g Page 5.

then wrought them into the under-parts of his Poem. This is beginning at the wrong end; and however proper the Method may be, or rather necessary in *Philosophy*, it wou'd spoil all in the hands of the *Muses*. Sect. 12. 

HOMER took his Plan from *Nature*: He has followed her closely in every step: He has related Actions and Passions of every kind: He has painted *Places, Persons, Animals, and Seasons*, with their proper *Marks and Qualities*. He has done this with a constant view to the *Effects* which these things produce; both as they strike upon the human *Mind*, and do good or ill in human *Affairs*!. By this means he gives us back our own Sentiments on every Accident in Life, and paints the Impressions we receive from the other Parts of the Universe. He becomes an allowed Master in *Morals* ^m, and is

Y 3 suspected

1 Τὸν Ὅμηρον, καθάπερ ἐκ ἀρμονίας μουσικῆς πάσας ψῆλαι
τὲς ποιητικὰς τ' Τρόπων καὶ τὲς Ποιήσας ἐφ' οἷς ἐγένετο ὑπερ-
βεβλήσθαι πάσας, ἐν ὅτῳ ἕκαστος αὐτῶν ἦν κρείττερος. Μακρο-
ρρημωσύνην τε γὰρ ὑπὲρ τὸν Ὀφθαλμὸν ἀσκήσας ἡδονὴν τε ὑπερ-
βαλόντων τὸν Ἡσιόδον, καὶ ἄλλῳ ἄλλον. Καὶ Λογὸν
μὲν ὑποθέσθαι τὸν Τρωϊκὸν, ἐς δὲ ἣν Τύχην τὰς πάντων Ἑλλή-
νων τε καὶ Βαρβάρων Ἀρετὰς συνήνεγκαν. Ἐπαινεῖσθαι δὲ
ἐς αὐτὸν Πόλεμον, τὲς μὲν πρὸς Ἀνδράς, τὲς δὲ
πρὸς Ἰππῆς, καὶ Τάχην, τὲς δὲ πρὸς Πόλεμους, τὲς δὲ πρὸς
Θεοὺς τε καὶ Θεάς. Καὶ ὅποια κατ' Εἰρηνὴν εἰσὶν καὶ Χο-
ρὸς, καὶ Ὀδὸς, καὶ Ἐρωίς, καὶ Δαίτης. Ἔργα τε αὖτε Γεωρ-
γία ἀπαιτεῖται, καὶ Ὀπλᾶς αἰσιν αἰσιν ὅποια χρὴ ἐς τὴν
Γῆν περᾶν, καὶ Ναυτιλίαν, καὶ Ὀπλοποιᾶν τὴν ἐκ Ἡραίων.
Εἶδη τε Ἀνδρῶν, καὶ Ἡθῶν ποικίλα. Ταῦτα πάντα τὸν
Ὅμηρον Δαίμονι ὡς ἐπειράσθαι, καὶ τὲς
μὴ ἐρωίης αὐτῆς Μαινεσθαι. Φιλοσοφ. ἩΡΩΙΚΑ. § II.

^m Trójaní Belli scriptorem, maxime Lolli,

Dum tu declamas Romæ, Franciste relegi:

Qui quid sit pulcrum, quid turpe; quid utile, quid non;

Plenius ac melius Chrysisso et Crantore dicit.

Horat. Lib. I. Epist. II.

Sect. 12. suspected of Mystery and hidden Meanings in the several Branches of *natural* Knowledge.

IT IS, I think, generally allowed, that a Poet's *Plan* is much wider than an Historian's. The Writer of History represents but one single Portion of *Nature*; and for the most part, only that *side* of it which is connected with Politicks and Government: But the Poet, tho' confin'd to a single Action, takes *Mankind* for his *Rule* in the Execution. He has an *Universal Idea* for his Model, all the Passions to fill the Under-parts, and the whole Train of Accidents and Adventures in War, Dangers, and Death, to make out his Narration. He takes them originally from real Life and a *single Part*; but he is not tied down to the Circumstances of the Fact. The Image turns *general* in his hands; and the more his *Subject* is varied, the richer and truer will be his *Imitation*.

THE *VEIL OF FABLE* is of such surprising Virtue, that it *magnifies* the Objects which it covers: It shows them in a grander Light, and invites the Eye to contemplate them more eagerly than if they were open and undisguised. To *Vulgar* Eyes it is dark and impenetrable, while it speaks plainly to the *Wise*, yet sometimes amends is made even where it *bides*; for if you see not the real Object, it presents you with some *Species* or *Appearance* in its stead, which, tho' not so instructive, is perhaps as entertaining as the Reality. HOMER came into the

the World at a proper *distance of Time*, after Sect. 12. the Expedition which he sung; not too near it, when *naked Truth*, and the severe Appearance of known Facts, might quash Enthusiasm, and render Ornaments ridiculous; but when the Circumstances of the Story had sufficient time to *ripen into Fable*, or at least be susceptible of it, from a skilful hand.

HIS *Manner* of writing must therefore be taken into the Account. A *Metaphor* is a *general Pattern*, which may be applied to many Particulars: It is susceptible of an infinite number of Meanings; and reaches far, because of its Ambiguity. It leads, as we found before, even to *Madness*; and wantonly ranges the Corners of the World for Comparisons to fit its fancied Properties. This way of treating a Subject must render it still more general, and when joined with the TRUTH of *Description*, will account for the MYSTERIES in *Homer's Writings*.

BUT how wonderful a thing is it to be able to *join* these Extremes? To speak in the *simplest* and most *comprehensive* manner: To soar so high, and stoop so low, as to follow Nature minutely, and at the same time fill the Images with *Expression* and *Majesty*. And yet the greatest Objections against our Poet, arise from the *too great Truth* of his Descriptions; and from his representing his Heroes in those *natural Lights* which we think

Sect.12. below the Politeness of our Manners. They have been frequently answered ; and here, their very *Foundation* turns out to the Honour of the Poet, and proves the grand Ornament of his Performance.

IT COULD, in reality, enter into no Man's mind, to have given such an Epithet, for example to a *Prince*, as ΒΟΗΝ ΑΓΑΘΟΣ ΜΕΝΕΛΑΟΣ, *The loud-voic'd Menelaus* ; had not the Exigences of War rendered this a very eminent and useful Quality. Before the Invention of Trumpets or Drums, the Leaders of Armies were often at a loss how to make a general *Signal* ; especially by night, or in thick weather, when a visible Sign could be of no service. In the famous *Scythian Expedition*, undertaken long after *Homer's* time, by *Darius* the Father of *Xerxes*, we find a Man of strong Lungs the most necessary Person in the Camp. This Epithet then was taken from the *real state* of things : And indeed it seems impossible, that either the Poet's Descriptions, or the Actions described, should be so *different*, and yet so *true*, had he followed any other Guide.

THE particular Circumstances of the several Encounters could never have been so *variously* imagined in the road of *Fiction* only : Neither the single Combat between *Menelaus* and *Paris*, nor that between *Ajax* and *Hector*, where every thing is managed in a very
1
different

different manner, and yet with the highest Sect. 12.
 Probability in both. In the first, the Prayer of the Grecian Hero to *Jupiter*,—the shivering of his Sword,—the Fury he feels at the Disappointment,—and breaking the *Lace* that bound on the Helmet of the effeminate *Trojan*, are delicate Circumstances, and nicely adapted to the *Temper* of the Warriors, and Inequality of the Match. In the other, where the Heroes were more upon the level, and without *personal* Enmity, how exactly do things fall out in proportion to this Equality? The Gallantry of *Hector*,—the Bluntness of *Ajax*,—the Effects of their Spears,—and their betaking themselves to such rough Weapons as *ponderous Stones*, are agreeable to the Strength of the Combatants, and the manner of fighting then in use.

I AM not in hazard, with *your Lordship*, of being understood as if I asserted, that *Homer's* Accounts of Facts, even excluding his Allegories, are *literally* true: That, for example, the Lot of *Ajax* sprung first out of the *Urn*, just as the *Greeks* themselves could have wished; or that *Hector's* Spear pierced exactly thro' *six* of the seven Folds of his massy Shield, and stuck in the *last*. This would lead into a peevish Disquisition of the Truth of Circumstances which Poetry will never bear, and is against its Laws: It is
 sufficient,

Sect. 12. sufficient, if the *Gross* of the History and chief Characters are true.

AND HERE we find the Poet copying *Nature* so close, as to connect the Manners of his Heroes with the *Make* and *Cast* of their *Persons*. Their Stature and Aspect is constantly suited to their Temper and Disposition. His Poem is like the first View we take of an unknown Face, which prejudices in its favour, or creates a Dislike: In the same manner, we no sooner see the *Form* of a Man delineated by *Homer*, than we expect from him such *Passions* and *Manners*, and such a kind of Conduct, as we find ascribed to him in the Poem. *Ulysses's* Picture is almost imitable wherever he mentions himⁿ: But it cannot be juster than his *Herald's*, the trusty *Eurybates*. This ancient Person served as a Counsellor to the Prince of *Ithaca*; he accompanied him to the Siege of *Troy*, and held the chief place in his Confidence and Esteem: His round compacted Shoulders, his swarthy Face, and short curling Hair, promise that kind of Perception, and Aptness for Toil and Business, which is necessary in a *second part* in Life; and make us think of a Man who knows how to resign his Passions and Appetites to those of his *Master* °.

THE

ⁿ See *Ἰλιάδ.* f. line 192, and compare it with *Ὀδυσ. Ζ. 9. Σ.*

• ——— κῆρυξ ὀλίγον περιμένεας αὐτῷ,
τυρὸς ἔην ἠμῶσι, μελανόχερς, δολοχάρη. *Ὀδυσ. Τ.*

THE Characters of many other Persons in Sect. 12. Homer are so beautiful, that it wou'd be worth while to collect the Accounts we have of their Lives and Fortunes from other Writers, and compare them with the *Poet's*: But these historical Scraps are very imperfect, and often contradictory to one another. For after all HOMER is the best *Historian*^p: And it is to be presumed, that the faint Tradition concerning the Adventures of these *Heroes*, was rather ingrafted upon the Characters they bear in his Poetry, than that they arose from a nearer Acquaintance with them, or better Opportunities to hear of them, than were enjoyed by the Poet. The prettiest thing of this kind is a fanciful Piece of the elegant *Philostratus*, which he calls his *Heroics*. His Favourite among them all, is the unfortunate *Palamedes*, whom he endeavours to raise upon the Ruins of *Ulysses*; and speaks much of the Injustice done him in the *Iliad*.

PHI-

* Καὶ γὰρ ὅς τις εἶπεν περὶ τὰ τοῦ Ὀμήρου ποιήματα διαλεχέμεναι, ὡς ΘΕΙΑ πᾶσι καὶ ἀνθρώποις, καὶ πᾶσι ΑΝΘΡΩΠΟΥ ΔΙΔΑΣΚΑΛΙΑ. Καὶ νῦν ἐκπληγόμενος μάλλον ἐκ ἐπὶ τῷ ἔργῳ μόνον, ἢ ἐκ τῆς ἡλικίας δὴ καὶ ὅσων ἀλλὰ πολλὰ μάλλον ἐπὶ τοῖς ΟΝΟΜΑΣΙ ΤῶΝ ἥρωων, ἐπὶ τοῖς ΓΕΝΕΣΙ. Καὶ νῦν τὸν ΔΙ, ὡς ἕκαστος αἰσθάνεται ἑλπεῖν τὸ κτεῖναι πᾶσι, ἢ ἀποθανεῖν ὑπὸ ἐτέρῳ. Πόθεν γὰρ αὐτῷ ΕΥΘΥΡΟΙΣ; πόθεν δὲ ΕΛΕΝΟΙ ΤΕ καὶ ΔΗΙΦΟΒΟΙ; Καὶ τὸ ΔΕ ἐκ τῆς ἀντικειμένης ΣΤΕΦΑΝΙΑΣ οἱ ΠΟΛΛΟΙ ΑΝΔΡΕΣ, ὡς ἐν Καλαλόγῳ φερέται; Τὸ γὰρ μὴ ΥΠΟΤΕΘΕΙΣΘΑΙ ΤΑΥΤΑ τῷ ὈΜΗΡῳ (κατὰ τὸν) ἄλλὰ ΓΕΓΟΝΟΤΩΝ ΤΕ καὶ ΛΑΛΗΘΙΝΩΝ ΕΡΓΩΝ ἀπαγγελῆσαι ποιῆσαι, πλὴν ὀλίγων, ἃ δοκεῖ μάλλον ἐκὼν μέλας-ευάσαι, ἐπὶ τῷ ποικίλῳ τε καὶ ἡδύῳ ἀποσπᾶσαι τὴν Πόρνην. ΦΙΛΟΣΤΡΑΤΟΥ ΗΡΩΙΚΑ, § XVIII.

Sect. 12. *PHILOSTRATUS* manages the Cause of his neglected Hero, with the Humanity and Good-nature which is remarkable thro' all his Writings. He mixes every where high Praises of *Homer*, and, in order to excuse him, contrives a strange enthusiastick Story of an Agreement or Compact between him and the Ghost of *Ulysses*. He supposes it impossible for any Person to have come at the knowledge of so many Particulars concerning the *Trojan War* in a *natural* way, and therefore feigns that *Homer* conjured up *Ulysses's* Ghost, who revealed them to him, upon this condition; "That the Poet would palliate his Faults, and raise his Character in his Writings, by giving him the Honour of the Actions of *Palamedes*."

BUT a later Author¹, zealous and grave, and a great Enemy to the *Grecian* Superstition, has put the matter upon a different foot: He affirms, "that it was *Palamedes* who wrote the Poem of the *Trojan War*; that *Homer* had received it from *Agamemnon's* Posterity, and was bribed by them to omit the Passages that did honour to the Author, or reflected upon their Parent. The Poet complied, and suppressed the Name of *Palamedes* thro' Envy, a Passion, says he, that taints the greatest Minds."

THIS

¹ ΣΟΤΙΔΑΣ, ἐν Παλαμίδι.

THIS STORY, the *only* bad one I ever Sect. 12.
 read of our Poet, as it is told by *Suidas*, con-
 contradicts itself, and therefore requires no Re-
 futation. I wou'd only take occasion from it
 to remark, That one of the greatest Changes
 which *Science* has undergone, and one little
 observ'd, first took birth when these Authors
 wrote. *Philosophy* was putting on a new Face
 about the Age of *Philostratus*: It was be-
 ginning to forsake the natural Precepts of *Life*
 and *Morals*; to neglect that noble Connexion,
 which the first Masters had established, be-
 tween *Physical Contemplations* and this prime
 Science of *Manners* and *Actions*. A Connexion
 never to be overlook'd; and which we have the
 Satisfaction to see revived^r, since the Sciences
 have gained a new Lustre; and by the happy
 Application of *Geometry* and *Numbers*, to the
 Appearances of Nature, have lost that Un-
 certainty which was long their Reproach, and
 the Cause of their Decay.

BUT instead of this, in *Philostratus's* Age, the
 Knowledge of *Secrets* was coming in vogue. *Un-
 natural* Virtues, and marvellous *Feats*, were af-
 fected by the vain-glorious Leaders of the sever-
 al Sects: They found it easier to distinguish
 themselves by *high Pretensions*, than by laborious
 Study, and a Conduct, unshaken by the Frowns
 of

^r See *Philosopb. Natur. Principia, Scholium ult.* of Sir Isaac New-
 ton. *Chronology*, Chap. 2, and 3, of the same Author. Cumberland
de Legibus Nat. Characterist. Vol. II. Treat. V. Theodictæ de Leib-
nitz. Derham's *Astro and Physico-Theology*, and Woolaston's *Reli-*
gion of Nature delineated.

Sect. 12. of Fortune, and humble under her Smile. *Slavery* was growing intense : Not only *Virtue* felt its Sting, but whatever belonged to Greatness of Mind, or had any relation to *Freedom* of Thought, was a suspicious Quality : Learning in general fell under the displeasure of tyrannical Power ; and the *Superiority* and *Firmness* which the Knowledge of Men and Things inspires, grew dangerous amidst a Croud of Slaves.

SUCH a Pressure upon the Minds of learned Men made them look out for *uncommon* Relief : Either they stretched the Powers of the human Mind to an impossible Pitch of *Insensibility*, which was the Revival of high *Stoicism* ; or they attempted to bring new Supports from *Heaven*, when they could find no Resource upon Earth : Some Reigns afterwards, about the time of *Suidas*, when the Philosophers came to be harassed likewise on *another* score, they unanimously gave into this latter Folly : They were all agog after *Miracles* ; and a general Affectation of a supernatural Intercourse between the *Gods* and *them*, like a *Phrenzy* had seized the *persecuted Sages*.

IT IS in this very Taste that *Philostratus* relates the Story of *Palamedes*, in a Conversation with a *philosophical Hermit*, who had retired from the World, and lived in a Vineyard : He says, that the young and amorous *Protesilaus*

*I*aus used to appear to him once a week in a favourite Walk, teach him some divine Secrets, and then complain of the hard usage that *Palamedes*, and some of his Brother Heroes had received from the *Grecian* Bard. The whole Relation is extremely fanciful and amusing, and adorned with all the sweet elegant Circumstances which you might expect from a Philosopher loved by a Princess: But is not of weight to alter the received Opinion, "That *Palamedes* died before he had done any thing very considerable in the War; and that what he did, fell not within the busy Period chosen by our Poet for his Subject."

THE faint Accounts of the *other* Princes, and the wandering Reports concerning their Lives, are not worthy of greater Regard. They are mentioned by the old Historians of *Greece*, whose Writings we have now lost: But tho' they had escaped the hand of Time, we should have reaped but little advantage: For *Homer* has obtained credit so far above them, even in respect of their Veracity, that *Strabo*, who had studied them carefully, declares "he wou'd rather believe him and *Hesiod*, and the *Tragedians* who have copied their *Heroic-History*, than follow *Hellanicus*, or *Theopompus*, or *Ctesias*, or even *Heredotus* himself."

HIS

† Πάσιον δ' ἄν τις Ἡσίοδον καὶ Ὅμηρον πείθεσθαι ἡ-
πολογῇ, καὶ τοῖς τραγικοῖς Πηχίλῃς, ἢ Κτησίᾳ τε καὶ Ἡρόδοτῳ
καὶ Ἑλληνίῳ, καὶ ἄλλοις πείθεσθαι. ΣΤΕΦ. ΒΙΣΛΙΣ.

Sect. 12. **HIS** Subject therefore still comes uppermost, and appears with greater Excellency the more it is canvassed. It is this that distinguishes *him* amidst the *poetic Tribe*, and joined with his Language, Manners, and Religion, has left him without a *Rival*. The great Difference between him and *Virgil* has been already pointed out in a lively elegant Essay upon the Life of our Poet: It comes originally from a hand already said to be happy in painting *modern Life*; and who, at the same time, has taught *Homer* to speak *English* incomparably better than any Language but his *own*^t. It was his INVENTION that made him the *First* of *Poets*; whose Sources and Opportunities have been the principal Object of this *Enquiry*.

BUT if your Lordship will indulge me in the Liberty taken by *Juvenal's She-Critick*^u, I would further observe, that *Virgil* had been accustomed to the *Splendour* of a *Court*, the Magnificence of a *Palace*, and the Grandeur of a *Royal Equipage*; Accordingly his Representations of *that* Part of Life, are more *august* and *stately* than *Homer's*. He has a greater Regard to *Decency*, and those polished Manners which render Men so much of a piece, and make them all resemble one another in their Conduct and Behaviour. His *State-designs* and political Managements, are finely laid, and
carried

^t *Homer's Iliad*, translated by Mr. POPE.

^u *Juvenal, Satyr. 6.*

carried on much in the Spirit of a Courtier. Sect. 12. The *Eternity* of a Government, the Forms of *Magistrature*, and *Plan* of *Dominion* (Ideas to which *Homer* was a Stranger) are familiar with the *Roman Poet*. But the *Grecian's* Wiles are plain and natural; either *Stratagems* in War, or such *Designs* in Peace as depend not upon forming a *Party* for their execution. He excels in the simple instructive parts of Life; the Play of the *Passions*, the Prowess of *Bodies*, and these *single Views* of Persons and Characters, that arise from untaught, undisguised Nature.

THIS Difference appears no where more strongly than in the *Chiefs* of the *Armies*. The Characteristick of *Homer's* Hero is violent *Passion*; his *honouratus Achilles* must be

Impiger, iracundus, inexorabilis, acer:

Paint him, says *Horace*,

Forward, and fierce, of unrelenting Wrath.

Nay so great was his *Impotence* of Mind, that when the young *Antilochus* brought him the dismal News of *Patroclus's* Death, he was forced to hold the Hands of the distracted Hero, lest he should have attempted to cut his own Throat. It

" Ἀχιλλεύς δὲ καὶ Ἀντίλοχόν τε καὶ Πάτροκλον ἔκτανε."

"Iliad. 20."


Z

Sect. 12. It is true, we are apt to make *allowances* for this Excess of Passion: We think of the *ill Usage* he met with: Our *eye* is turned upon his unbounded *Courage* and superior Strength, and we are willing to *bear* with his haughty Spirit: But what shall we say to the PRINCE of the *Grecian* Powers, who was to think for them all, and lead their Armies; their Stay and Confidence, the stately *Agamemnon*? How is he tossed and agitated between *Anger*, *Love*, and *Dread* of a Miscarriage? He is not ashamed to own his Passion for a *Captive Maid*, in face of the whole Army: He tells them plainly "that he likes her much better than
 " his Lady, the beautiful *Clytemnestra*, of the
 " prime *Grecian* Nobility." He is besides, now and then, a little *covetous*; and tortur'd with *Fear* to such a degree, that his Teeth chatter, and his Knees strike one against another; He groans and weeps, and rends his Hair; and is in such *piteous plight*, that if we were not well assured of his personal Bravery, we should take him for a downright *Coward*.

BUT VIRGIL durst make no such Condescension to Nature, nor represent the *human Frailties* in their genuine Light. His Characters are all *formed and regulated*; and except that his *Hero* is sometimes, as *Don Quixote* says of his *AMADIS*, *algo lloron*, a little apt to weep; excepting *that*, and the Cave-Adventure,
 he

he behaves in every other respect with all the Sect. 12
Dignity and Reserve of a *Roman Senator*.

HERE the Force of the *Model* appears, and the Power of *publick Manners*. VIRGIL'S Poem was to be read by a People deeply disciplin'd; whose early Necessities had taught them *political Forms*, and from being a Company of *Banditti*, had forced them into publick Virtue. These Forms had time to take root in the Minds and Manners of the Nation; and *Constancy, Severity, and Truth*, was become a *Roman Character*. Even when the Substance was gone; when Luxury and high Ambition had stript them of their original Integrity, they were still forced to feign and dissemble; They put on a *Shew* of Virtue; and tho' they were really vicious, and knew themselves to be so, yet they could not bear a *professed Russian*, nor an *avowed Profligate*; They became nicely sensible of Reputation; and what they called a Man's *Fortune*; not in our Sense of the Word, but that *Fate*, which as they imagin'd, attends every Man, and over-rules all human Enterprizes. For this reason they did not love that any *Accident*, which had frighted or put them in disorder, should be known. They thought it diminished their Authority; and made them *look little* in the Eyes of the People; and therefore concealed their Passions, and the Events that raised them. Thus they

Sect. 12. *disunited* things from their Appearances, and by  that means disguised their *Humanity*.

BUT the *natural Greek*, in *Homer's* days, covered none of his Sentiments. He frankly owned the Pleasures of *Love* and *Wine*; he told how voraciously he *eat* when he was hungry, and how horribly he was *frighted* when he saw an approaching Danger: He look'd upon no means as base to escape it; and was not at all ashamed to relate the *Trick* or *Fetch* that had brought him off: While the *baughty Roman*, who scorn'd to owe his Life to any thing but his Virtue and Fortitude, despised accidental Escapes, and fortuitous Relief in Perils; and snuffed at the *Suppleness* and *Levity of Mind* necessary to put them in practice.

AFTER the *Heroes*, the Difference appears most conspicuous in the *female Characters* of the two Poems. The *Ladies* make but an inconsiderable figure in the *ENEID*; and excepting a *Queen*, who raises Horror by the fatal Catastrophe of her Death, the *rest* are feeble languishing Shadows, who seldom speak or act throughout the Piece. *Lavinia* herself, who shou'd be the most amiable and important Character, is an obscure retired Person, whom we hardly know. She is just like a *Senator's Daughter*, kept from sight; and, according to the Rules of a wholesome Oeconomy, without a Will or Passion of her own. The *Italian Reserve* appears in her Manners, and that *passive*

I

five Tamenefs with which our gay People find Sect. 12. such fault in the virtuous Characters of the ancient Plays.

BUT the Heroines of the Grecian Poet are among the striking Figures of his Subject. His *Captive-Beauties* are indeed in a state that draws Compassion; they are too much upon the eastern Establishment, to be look'd on without Pain, by one accustomed to *European*, and particularly to *British* Manners. To think of a fine Woman, dragged away from an indulgent Father, or a fond Husband, and left at the mercy of a brutal Conqueror, bathed in the Blood of all she loved, is a most shocking Circumstance: It is not to be palliated, even tho' they are represented in a little time, as pretty easy under the Dispensation, and unwilling to part with their new Acquaintance^w.

BUT HOMER's *Ladies of Quality* are all remarkable for great Good, or great Ill, and make their appearance accordingly. The too lovely *Helen* is not more distinguished by the Gracefulness of her Person, the Charms of her Face, and that Air of Grandeur which accompanied her motions, than by a *Mind* capable to please. She is not only fitted for the

Z 3

softer

Ἐκ δ' ἦρχε Κλισίης ΒΡΙΣΗΙΔΑ ῥαλλίπαρον ἰ
Δῶκε δ' ἄλκιον τὸ δ' αὖτις ἔπην παρὰ νῆας Ἀχαιῶν
Ἦ δ' ἈΕΚΟΥΣ ἄμα τοῖσι ΓΥΝΗ κίεν. — Ἰλιάδ. α.

ΔΜΩΑΙ δ' αἶς Ἀχιλλεύς λήϊσας Πάτερ' ἄλκιος πε,
Θυμὸν ἀπαλόμενος, μεγάλ' ἔαρον ἐν δὲ θυεσσέ
Ἑδραμον αἶμα Ἀχελῷα διαύρονα· Χερσὶ δὲ πᾶσαι
Στήθεα πεπλήγυντο· λυθὲν δ' ὑπὸ γυνὴ ἐκείνης.

Ἰλιάδ. Σ.

Sect. 12. softer Hours of Life, but answers *Priam* the old Trojan King, with all the Discretion of a *Privy-Counsellor*. She appears at times with a high Sense of *Honour*; and in the end laments so feelingly the *Slip* she had made thro' the wrath of *Venus*, calls herself so many hard Names, and touches upon a *tender point* (her former Lover) with such Delicacy, that I make no doubt but many a good-natur'd Husband, to see her *look*, and hear her *talk*, wou'd approve of *Menelaus's* taking her home, after she had lived ten Years with another.

THE ancient *Hecuba*, and the young *Andromache*, are the liveliest Characters of a tender Mother, and a more tender Wife, that ever were painted. All their Speeches, and Sentiments, are so natural and just, that it is impossible to read them without emotion. They, and old *Priam*, are the only Persons who speak long; both as they are most susceptible of Fear, and the aptest to complain under a Calamity.

THE aged venerable King, when he wou'd persuade his daring Son to re-enter the Town, and shelter himself from the Spear of *Achilles*, ushers in his Speech with a *moving Action*. He acknowledges the Superiority of the dreadful *Hero*, and then falls into a natural Wish,

“That the Gods had no greater regard for him
“than he:” He calls to mind the Miseries
which he had brought upon him; and they
are

are so distracting, as to make him forget *Hector* Sect. 12. for a little, and talk of *Laotloe* and her *Children*, whom *Achilles* had slain.—But soon returning to the *present* Object of his Care, he again begs him to come within the Walls; not so much to save himself, but lest *Achilles* should triumph, and to defend from *Slavery* and *Death* the Men and Women of wretched *Troy*: Then rememb'ring his own feeble and destitute Condition, if *Hector* is killed, he *raises his Voice*, and calls upon him to return, at least to keep his aged Father from beholding those Miseries that stare him in the face: He bids him do it, *Ἐτι φρονέειν*, while he is yet in his Senses, which has a peculiar Beauty, and is strangely moving; It signifies either *as yet alive*, or rather, *before he begins to doat*; when he shou'd be insensible of his Fate, and like a *Captive Infant*, not know whether he was happy or miserable.

THE RECITAL which *Andromache* makes of her own Life, when she wou'd dissuade her loved *Hector* from going to Battle; the loss of her Father, her Mother and Brothers; her own forlorn state if she loses him too, are all the Dictates of Nature itself. But what she adds, when her Tears begin to flow; the use she makes of her *Orphan Circumstance*, is melting beyond Expression. She stops a little,—looks at him,—and then bursts forth,

Se&ct.12. *Hec&tor! now thou'rt my All: my Father first,
 ~~~~~ My tender Mother, Brother, and my Husband.*

THE remaining Characters, *Hecuba*, *Penelope*, *Nauficaa*, and *Calypso*, act and speak with the same Propriety; They serve but to lead us back to *Homer's* SUBJECT. They shew its Fitness for Poetry in every respect we can consider it, and by every Comparison we can make with it. It is so rich and luxuriant, that the Poet seems almost overwhelm'd with the flow of *Passion* and Sentiments which croud upon him, and offer themselves to Description. He has seldom room to appear himself; and as *Strada* says elegantly of *Lucretius*, that he is frequently covered with the Machinery and Majesty of his Subject\*, so *Homer* is perpetually *personating*, and says little or nothing as immediately from himself.

IT here appears, that NATURE is the surest Rule, and *real Characters* the best ground of Fiction: The Passions of the human Mind, if truly awak'd, and kept up by Objects fitted to them, dictate a Language peculiar to themselves. *Homer* has copied it, and done Justice to Nature. We see her *Image* in his Draught, and receive our own Perceptions of Men and Things reflected back under different Forms. By this means he fixes our Attention, commands our Admiration, and enchants our Fancy at

\* *Præfationes Poeticæ.*

at his pleasure: He plays with our Passions; Sect. 12.  
 raises our Joys; fills us with Wonder, or damps  
 us with Fears: Like some powerful Magician,  
 he *points his Rod*, and Spectres rise to obey his  
 Call: Nay so potent is his *Spell*, that hardly  
 does the Enchantment vanish; it is built upon  
*Truth*, and made so like it, that we cannot  
 bear to think the delightful Story shou'd ever  
 prove untrue. His Work is the *great Drama*  
*of Life* acting in our View. There we see  
*Virtue* and *Piety* praised; *publick Religion* pro-  
 moted; *Temperance*, *Forgiveness*, and *Fortitude*,  
 extolled and rewarded; *Truth* and *Character*  
 follow'd; and accordingly find it standing at  
 the head of *human Writings*.

By THESE Steps, then, *Homer* is become  
 the Parent of Poetry, and his Works have  
 reached their exalted Station: By the *united*  
 Influence of the happiest CLIMATE, the most  
 natural MANNERS, the boldest LANGUAGE,  
 and most expressive RELIGION: When *these*  
 were applied to so rich a Subject as the War  
 between *Greece* and *Troy*, they produced the  
*ILIAD* and the *ODYSSEY*. Their conjunct  
 Powers will afford your Lordship the wish'd-  
 for Solution; and a proper Answer to the Que-  
 stion, "By what Fate or Disposition of things it  
 "has happen'd, that no Poet has equalled him  
 "for upwards of two thousand Years, nor  
 "any, that we know, ever surpassed him be-  
 "fore?" SINCE IT IS NO WONDER, if a  
 Pre-

**Sect. 12.** *Production* which requires the *Concourse* of so many dissimilar CAUSES, so many rare CHANCES, and uncommon INGREDIENTS, to make it excel; (the Absence or Alteration of any one of which would spoil it) That *such* a Production should appear but *once* in three or four thousand Years; and that the Imitations which resemble it most, with due regard to the Manners of the *Times*, should be next in Esteem and Value.



# INDEX.

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*The Letter (n) added to the Figures, directs to the Notes of the Page; the Letter following it, to the particular Note, if there are more than one in that Page.*

---

## A

- A** BANTES, Thracians, Page 305  
 ABAS, a Town in Phocis, ibid.  
 ABENAMAR, a Moor, under what Signs  
 he was born, 40 n (°)  
 Academy, Athenian, 30, 75, 115 : French, 61 n  
 ACARNANIANS, Pirates, 16 n  
 Accidents, that model Mankind, 12 : their Culture,  
 rough, 42 : frightful, 246, 339  
 ACHERON, the infernal River, copied from what ?  
137  
 ACHILLES, his Wrath effaced, 28 : allegorizes to  
 Priam, 48 : how nursed, 76 n : describes the  
 Metropolis of Egypt, 144 : his Speech to the Am-  
 bassadors, 186 : perceives the Plague, 216 : Rich,  
 316 : ravages the Trojan Territory, *ibid* : Pro-  
 fuse at Patroclus's Funeral, *ibid*. his Arms ad-  
 judged to Ulysses, 319 : his Character opposed to  
 Nestor's, 314, 315 : Chief Part of it, 337 : In  
 hazard of Self-Murder, *ibid*. Renowned for  
 Horsemanship, *ibid*. Loved by the Captive-La-  
 dies, 341

Acquain-

# INDEX.

- Acquaintance, *their Use*, 1. See Friendship.  
 Action, *capable of Description*, 319 : *its Effects*  
     *when applied*, 324  
 Actions, *singular and entire*, 318  
 Admiration, *Materials of it*, 25, 27 : *Incident to*  
     *whom*, 42 : *courted by Pythagoras*, 86 : *by*  
     *Priests*, 201 : *hard to obtain*, 288 : *Admiration*  
     *of Wealth*, 25  
 ADRIATICK Sea, 235 : *Coast, full of Monsters*, 246  
 Adventures of Telemachus *unjustly criticized*, 61 n  
 ἈΔΥΤΟΝ, or Sanctuary, 185  
 Ἀΐμα, *whence derived*, 256 n  
 Affections, *noble, how raised*, 149 : See Passions,  
     Sentiment.  
 Affinity of Miracles, 263  
 Affion, *what*, 140  
 AFRICK, *known to Apollo*, 191 : *By whom planted*,  
     231 : *from whom Homer heard of it*, 236 :  
     *Wonders in it*, 272, 274, 286  
 AGAMEMNON, *why Generalissimo of the Greeks*,  
     21 : *his Lady, how debauched*, 80 : *consults the*  
     *Delphic Oracle*, 186 : *provokes Achilles*, 216 :  
     *of a princely Courage*, 315 : *Rich and powerful*,  
     316 : *his Character at large*, 337, 338 : *his*  
     *Posterity*, 332  
 Age, *Golden one, for Learning*, 31  
 AGRIPPA, *cleared the Avernus*, 288  
 Αἰαία Νησος, 247 n  
 Air, *corrupted*, 216 : *Its Influence upon Fire*, 257  
 AJAX, *his Bravery*, 315 : *his Combat with Hector*,  
     328 : *his Lot sprung first out*, 329  
 Alcandra, *an Egyptian Lady*, 142

ALCMÆON

# INDEX.

- ALCMÆON** takes Thebes, 183
- ALEXANDER the Great**, 231 : *Homer's Scholar*, 322
- ALEXANDRIA**, *why a Sea-Town still*, 145 n
- Algo lloron*, 338
- Allegories**, *Orphic*, 47, 48, 49, 50 n : *why so many in the ancient Writings*, 52
- Allegory**, *its Origin in Greece*, 78 : *In Egypt*, 84 : *Every where*, *ibid.* & 129 : *used in Teaching*, 86, 99, 102 : *In Government*, 151 : *Stumbled upon*, 167 : *Egyptian*, 169, 170, 171, 172, 173, 174 : *a laborious Study*, 223, 224
- Alliances of the Gods**, 287
- Allum-stone**, *where found anciently*, 254 n
- ALPINUS**, Petrus, *de Medicinâ Egyptiorum*, 140
- Altitude**, *Sun's*, *shewn by an Obelisk*, 285, 286
- AMADIS of Gaul**, *apt to weep*, 338
- Amazement**, *delightful*, 156, 161
- Ambition**, *its Effects*, 64 : *High*, *where found*, 339
- AMBROSIA**, *carried to Jupiter*, 252
- AMPHICTYONS**, *the States of Greece*, 189
- AMPHION**, *one of the Masters of Verse*, 73 : *Inventor of Musick*, 94, *ibid.* n
- AMPHION and Zethus**, *why they walled Thebes*, 23 n
- AMPHITRYON**, 76 n
- ANAXAGORAS**, *his creating Principle*, 87, 88
- ANCEUS**, *a Phenician*, 234
- Ancient**, *admired one*, *his Advice*, 1
- Ancients**, *how satisfied about Homer*, 3 : *their Opinion concerning the Rise of Mankind*, 37 : *addicted to Poetry*, 40, 41, 42, 43 : *Cannibals*,

# I N D E X.

- bals*, 41 n, 263, 264, 265 : *their Method of Entertaining*, 119 : *their Education*, 129 : *their Sages*, 77, 78, 79, 151 : *Authors of Fable*, *ibid.* & 121, 129, 130 : *Way of speaking of Foundlings*, 238 : *Manner of Fighting*, 320, 328, 329
- ANDALUSIA, *the ancient Elysiu[m]*, 276 : *Description of it*, *ibid.* n (\*)
- Angels, *in Poetry, what?* 32
- Animals, *their Instincts studied*, 169 : *used in Metaphor*, 170 : *described by Homer*, 325
- Annal, *a Latin one*, 31
- Anodyne, *Helen's*, 140
- ANTENOR, *wise*, 314
- ANTHES of Anthedon, 88
- ARTICLES and Istrus, 93 n
- ANTILOCHUS, *binds the Hands of Achilles*, 337
- ANTISTHENES *wrote in Defence of Homer*, 322
- \*Aoidēs. *See Poet, Bard.*
- AOL, *Procella*, 256 n
- AONES, *Thracians*, 365
- AORNOS, 252, 270 n
- APE, *a sacred Animal*, 173 : *Circumcised by Nature*, *ibid.*
- APIS, *his Funeral*, 136
- APOLLO, *his first Priestess*, 88, *ibid.* n *Homer's Hymn to him*, 110 : *another by Socrates*, 154 : *The God of Singing-Men*, 131 : *The finest Poem addressed to him*, 132 : *Inspires the reluctant Prophetess*, 158 n : *favours Manto*, 183 : *his Sayings how preserved*, *ibid.* *The God of Verse*, 184 : *Description of his Oracle*, *ibid.* *his Games*, 189 : *another Hymn of Homer's to him*, *ibid.* *dealt fairly*

# INDEX.

|                                                              |          |
|--------------------------------------------------------------|----------|
| <i>fairly with his Votaries, 192 : a Telchin-God,</i>        |          |
| <i>200 : his Oracle in Lycia, 204 : of a Sooth-</i>          |          |
| <i>saying Family, ibid. had Oracles up and down</i>          |          |
| <i>the Asiatic Coast, 205 : Why, 206, 207 : Ori-</i>         |          |
| <i>ginally an Egyptian, 209 : dictates Laws to Ly-</i>       |          |
| <i>curgus, 210 : God of Science, 212 : of Heat,</i>          |          |
| <i>ecstasick Musick, &amp;c. 215 : his yearly Feast in</i>   |          |
| <i>Delos,</i>                                                | 286      |
| <i>Appearance, human,</i>                                    | 155      |
| <i>Appearances, striking, 160, 162 : disunited from</i>      |          |
| <i>Things,</i>                                               | 340      |
| <i>APPION consults the Dead concerning Homer,</i>            | 323      |
| <i>ARABIA, supposed to be mentioned in Homer, 237,</i>       |          |
|                                                              | 274      |
| <i>Arabian Nights Entertainments, 44 n : Arabian</i>         |          |
| <i>Gulf,</i>                                                 | 266, 267 |
| <i>ARABS prove their Histories by old Poetry, 40 n (f) :</i> |          |
| <i>Taciturn and solitary,</i>                                | 43, 44   |
| <i>ARAMEAN Language, 266 : a Branch of it in Phe-</i>        |          |
| <i>nicia, 231 : a Mixture of it spoken in Troy, 308</i>      |          |
| <i>ARCADIANs, an In-land People,</i>                         | 316      |
| <i>ARCHILOCHUS, his Character,</i>                           | 30       |
| <i>ARCHIMEDES, suspected of Madness,</i>                     | 159      |
| <i>Architecture, Improvers of it,</i>                        | 228      |
| <i>Argenis, Barclay's,</i>                                   | 296      |
| <i>ARGIVES, sacrificed by the Italians,</i>                  | 265      |
| <i>ARGONAUTs, their Astronomer,</i>                          | 234      |
| <i>ARGOS, the oldest Kingdom in Greece, 192 : by</i>         |          |
| <i>whom founded,</i>                                         | ibid. n  |
| <i>ARIMASPIAN Poetry,</i>                                    | 181      |
| <i>ARIMASPIANS, one-eyed, 181 : The Originals of</i>         |          |
| <i>the Cyclops,</i>                                          | 272      |
| <i>ARIOSTO bewitches a Reader, 33 : Rapid,</i>               | 70       |
| ARISTA-                                                      |          |

# I N D E X.

- ARISTAGORAS,** 238 n  
**ARISTEUS,** 181, 182 : *A true Quack,* *ibid.* n  
**ARISTOPHANES,** *a Master of the old Comedy,* 73 :  
*His Model,* 69 : *praises Orpheus,* 90, 91  
**ARISTOTLE,** *his Opinion of young Men,* 42 : *Of*  
*the first Men,* 43 n : *Of the Situation of Greece,*  
45 n : *Of their ancient Laws,* 54 n : *Of the In-*  
*vention of Sciences,* 65 n : *Of the first Philosophy,*  
78 : *a Socratic,* 75 : *preserves Verses of Orpheus*  
*and Musæus,* 90 : *his Opinion of Olympus's Mu-*  
*sick,* 95 : *of the Place of Homer's Birth,* 112 n :  
*of Epimenides's Prophecies,* 158 n : *transcribes*  
*Homer's Description of Heaven,* 177 : *criticizes*  
*the little Iliad,* 319  
**Arithmetick,** *invented by whom,* 228, 285  
**Arms,** *when most esteemed,* 23, 53  
**Art,** *cannot make a Poet,* 164 : *Homer's, inferior to*  
*his good Fortune,* 288  
**Arts,** *their Division and Precedency,* 52 : *advan-*  
*cing in Britain,* 62 : *Invented or improved in*  
*Phenicia,* 228 : *never by the Jews,* 229, 230 :  
*Why said to be all in Homer,* 321, 322, 323,  
324, 325, 326, 327  
**ARUNDELIAN Marbles,** 45 n (P)  
**Ascendant,** *hardly gained by a Poet,* 217  
**ASIA,** *consults the Delphic Oracle,* 188, 191  
**ASIA,** *the Lesser, Homer's native Country,* 5, 236,  
291, 292 : *Its Climate and Soil,* *ibid.* & n (C)  
*compared with Europe by Hippocrates,* 6 n (A)  
*Its Virtues,* 7 : *the Parent of Men of Learning,*  
7, 8, 9 : *Its Tribute to the Romans,* 8 n (I)  
9 n (K) *Its Musick,* 93 : *Invaded by Thraci-*  
*ans,* 245, 304 : *By the Pelasgi,* 306 : *By the Eo-*  
*lians,* 307 : *By the Ionians,* *ibid.* *naturalized to*  
*the Greeks,* 308 : *the richest Kingdom in it,* 291  
**ASIATICK**

# INDEX.

- ASIATICK Eloquence, *Authors of it*, 9 n (°) :  
*Asiatick Coast*, 303, 308
- ASSYRIA, *among the first powerful Kingdoms*, 84 :  
*Its Wealth and Grandeur unknown to Homer*,  
 237, 238
- ASTROBACUS, *a Hero*, 76 n
- Astronomers, *puzzled by Homer*, 284 : *Argonautick Astronomer*, 234
- Astronomy, *invented by whom*, 228 : *Depths of it in Homer, and why*, 322, 323
- Astro-Theology, *Derham's*, 333 n
- ASTYPALEA, 234
- ATHENIANS, *scurrilous*, 68, 69 : *rendered ingenious by their Climate*, 6 n (¹) : *Of all Characters*, 68 n : *Vain of their Antiquity*, 230 : *to be improved by the Oracle*, 212
- ATHENS, *built by Minerva*, 6 n : *Its Laws enacted piece-meal*, 193
- Atomical Philosophy, *by whom invented*, 282
- Atonements *prescribed*, 92 : *Inspired*, 163
- ATREUS, *made King of Mycenæ*, 20 : *the second Man who equipped a Fleet*, *ibid.*
- ATTICA, *peopled by Thracians*, 305
- Attitude of a Figure, 311
- Attitudes, *moral*, 66
- Audience, *its Influence upon a Poet*, 121, 122, 123, 124
- Augurs, *command the State*, 221
- AUGUSTUS, *his Tutor*, 9 n (²) : *his Counsellor*, *ibid. brings an Obelisk from Egypt*, 285 : *the Avernus cleared in his Reign*, 288
- Authority, *courted by Priests*, 84, 201 : *diminished by Misfortunes*, 339

# INDEX.

Authors late, write against the publick Religion, 78.  
See Modern Sages.

ATTOXΘONEE, 230  
Auxiliaries, Trojan, 295 : *Whence they came*, 298,  
303 : *recounted by Homer*, 246, 300 : *among*  
*the Instruētors of the Poet*, 299, 308 : *their*  
*Names generally Grecian*, 304 : *of European Ex-*  
*tract*, 306  
AVERNUS, 269, 270, 271 : *When cleared*, 288 :  
*found to be a Fable*, *ibid.*  
Awe of the Gods, how raised, 50, 156

## B.

BABOON *Worship, how accounted for*, 173  
BABYLON, its Plains, 5 : *Care of its Govern-*  
*ment*, 106 : *Its Priests free from Taxes*, 231 n (<sup>n</sup>) :  
*Its Wealth unknown to Homer*, 237  
Bacchic-Processions, 201, 202 n  
BACCHUS, his Genealogy, 54 n : *his Expedition sung*  
*by Linus*, 87 : *by Thymoetes*, 94 : *his Rites pre-*  
*scribed by Eumolpus*, 92 : *by Melampus*, 100 :  
*where nursed*, 94 : *carried off for a Slave*, 143 :  
*his Displeasure explained*, 216 : *his Kingdom*, 234  
BACON, Lord Verulam, 226 n, 257 n  
BAIÆ, 269  
BARBARIANS, 197, 198, 199 : *Masters of Greece*,  
304, 305  
BARCELONA, by whom built, 231 n  
Bard, 5 : *A Grecian Character*, 106  
Bards, subject to Envy, 76, 77 n : *Tutors to Ladies*,  
80 : *frequented Courts*, *ibid.* and 114 : *Philoso-*  
*phers*, 82 n : *of great Authority*, 106 : *highly*  
*honoured*, 107 : *Pious*, 108 : *Learned*, 109 :  
*their Subjects, according to Homer*, 110 : *their*  
*Business*.

# INDEX.

- Business*, 114 : *their Life*, 115, 116, 117 : *Advantages of it*, *ibid.*—*througout the Section*.
- BATH, *Hot*, *loved by the Ancients*, 112
- Battles, *Homer's*, 122, 312, 318, 319
- Bay, *of Naples*, 260 : *of Cadix*, 275 : *that over-against Lesbus*, 298 : *Lucrine*, 269 : *Strymonic*, 304
- BAYLE, *Monfr.* 216
- Beards, *why cherished by Poets*, 160 n (c)
- Beauty, *a Coy one*, *her Behaviour*, 161, *ibid.* n : *Captive-Beauties*, 341
- Being, *eternal*, 151 n : *Seeds of it*, 155 : *oldest Principle of it*, 91 n (b) 172
- Belief, *Salvo's for it*, 76, 77 : *hard to obtain*, 300
- BELLONA, *her mad Priestess*, 160 n (c)
- BEMBO, *Pietro, the Cardinal*, 31, 33
- Bendidian *Mysteries*, 203
- Bigotry, *where learned*, 147
- Births, *miraculous*, 40 n (c) 76, 77, 323
- BOCHART, *learned*, 145 n : *laborious*, 234, 249 n, 256 n, 261 n, 266 n, 276 n (c)
- BOEOTIA, *possessed by Thracians*, 305
- BOILEAU, *Despreaux*, *has immortalized Chapelain*, 33 : *His Art of Poetry*, 47 n : *complains of the Dutch Names*, 302
- BOISROBERT, *Mons. de Richelieu's Favourite*, 61 n
- BOINTIA, *or Catalogue of Ships*, 296
- BONTIUS, *Jacobus, de Medicinâ Indorum*, 141 n (d)
- BOREAS, *runs off with a Nymph*, 222, 223
- BOSPHORUS, 235 : *Clashing Rocks in the Mouth of it*, 247 : *the Phenician Ships froze up in it*, 272
- BOSSU, *le Pere*, 76
- A a 2
- Bounds

# INDEX.

|                                                        |          |
|--------------------------------------------------------|----------|
| Bounds of Troy,                                        | 297      |
| BOUTOO, Latona's Oracle,                               | 19, 204  |
| Bowl, <i>Silver, a Present to Menelaus,</i>            | 280      |
| BRANCHUS settles an Oracle,                            | 205      |
| Brass, a Wall of it,                                   | 254      |
| Bravery, different Kinds of it,                        | 315      |
| BREA, Tierra de, ( <i>the Land of Rosin or Caulk</i> ) | 234      |
| BRIAREUS, his two Names,                               | 178, 179 |
| BRISEIS, Achilles's Mistress, her Country, 298 n :     |          |
| <i>parts with him unwillingly,</i>                     | 341      |
| BRITAIN, happy and free, 62 : plunged in Misery,       |          |
| <i>when, 65, 66 : Visited by the Phenicians,</i>       | 235      |
| British Poetry, honoured, 35 : British Manners, fa-    |          |
| <i>vourable to the Ladies,</i>                         | 341      |
| Building, invented or improved,                        | 228      |

## C.

|                                                        |                                        |
|--------------------------------------------------------|----------------------------------------|
| CABIRI, Phenician Deities,                             | 201 n, 233                             |
| CADIX, by whom built, 231 n ( <sup>i</sup> ) : Bay of, |                                        |
| 275 : the ancient Elysium,                             | 276                                    |
| CADMUS,                                                | 39, 45 n ( <sup>p</sup> ) 85, 197, 233 |
| CAIRO, in Egypt,                                       | 140                                    |
| CALLICOLONE,                                           | 296                                    |
| CAMIRUS, in Rhodes, the Country of Pisander, 8 n       |                                        |
| ( <sup>n</sup> ) : a Telchin Settlement,               | 200                                    |
| Campus Martius,                                        | 285                                    |
| CANNIBALS,                                             | 41 n, 263, 265                         |
| Capacity, human, narrow,                               | 33, 60, 116                            |
| CAPRÆ, the Abode of the Sirens,                        | 260                                    |
| Captive-Beauties, move Compassion,                     | 341                                    |
| Capuchin,                                              |                                        |

# I N D E X.

|                                                                                                                                                                         |               |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| Capuchin, <i>Spirit of,</i>                                                                                                                                             | 126           |
| CARIA, 208 : Carians, <i>Pirates, 19 : possessed the<br/>Grecian Islands, .</i>                                                                                         | 44, 45 n      |
| CARTAGENA, <i>by whom built,</i>                                                                                                                                        | 231 n         |
| CARTEIA,                                                                                                                                                                | ibid. n       |
| DES CARTES, <i>Monf. his Principles applied to Astro-<br/>logy,</i>                                                                                                     | 76 n (d)      |
| CARTHAGE, <i>the Rival of Rome,</i>                                                                                                                                     | 231 n         |
| CASSANDRA, <i>a Prophetess, 161 : Lycophron's<br/>Cassandra, why obscure,</i>                                                                                           | 158           |
| CASTOR and Pollux, <i>Helen's Brothers,</i>                                                                                                                             | 317           |
| Catalogue of the Greeks, 296 : of the Trojans,                                                                                                                          | 331 n (P)     |
| CATO, Marcus, <i>his Master,</i>                                                                                                                                        | 9 n (P)       |
| CAUCONES, Thracians, <i>settle in Troy, 306 :<br/>driven from the Shore,</i>                                                                                            | 308           |
| Causes, <i>uniform, 77 : natural, ibid. Causes of<br/>Wonder,</i>                                                                                                       | 128, 287, 288 |
| Cave-Adventure, <i>Dido's.</i>                                                                                                                                          | 217, 338, 339 |
| Caves, <i>raise Wonder, 125, 126 : consecrated to the<br/>Sun,</i>                                                                                                      | 284           |
| CEA, <i>King of,</i>                                                                                                                                                    | 234           |
| CEBES the Theban, <i>his Table or Picture,</i>                                                                                                                          | 260 n         |
| CENCHRIUS, <i>the River,</i>                                                                                                                                            | 206           |
| CENTAURS, <i>their Wars,</i>                                                                                                                                            | 79, 96        |
| Ceremonies, <i>holy, 163 : Grecian, by whom formed,</i>                                                                                                                 | 179           |
| CERES, <i>her Mysteries taught by Women, 85 n (d)<br/>Sung by Eumolpus, 92 : her Birth, 156 : where,<br/>196 : her Wrath sung by Orpheus, 175 : a<br/>Stable Deity,</i> | 215           |
| Certainty, <i>brought into the Sciences, how,</i>                                                                                                                       | 333           |
| CERVANTES, Miguel de,                                                                                                                                                   | 30 n          |
| A a 3                                                                                                                                                                   | CHALDEANS,    |

# INDEX.

- CHALDEANS, *Priests, jealous of their Knowledge,*  
201 n : *Exempted from Taxes,* 231
- CHAM of Tartary, *Embassy from him,* 241 : *his*  
*Sentiment of Religion,* *ibid.*
- Chance, *what,* 162
- Chaos, *sung by Linus,* 87 : *The primigenial State*  
*of Nature, ibid. by Orpheus,* 90 : *co-existent with*  
*Time,* *ibid. n*
- CHAPELAIN's *Pucelle,* 33
- Character (*to write in*) *unknown,* 85, 87 : *Pelaf-*  
*gic, ibid. and* 39 : *Secret and Holy,* 200
- Character, *how formed,* 12 : *Moral,* 14 : *cannot be*  
*dissembled,* 33, 34 : *Utopian,* 70 : *Blended,* 214 :  
*Highb Strokes of it,* 312 : *Roman,* 339 : *Grecian,*  
340, 341
- Characters, *natural,* 54, 55 : *National, how destroyed,*  
61 : *Prime of Mankind,* 312 : *Imaginary,* 313 :  
*Free,* 314 : *False and Glaring,* 315 : *Contrast of*  
*Characters,* 314 : *Female Characters,* 340 : *In the*  
*Eneid, ibid. In the Iliad and Odyssey,* 341 : *In*  
*the ancient Plays,* 340 : *Tame and Virtuous,* *ibid.*
- CHARON, *Model of his Boat,* 137 : *Etymology of his*  
*Name,* *ibid. n*
- CHARYBDIS, 247, 249 : *Meaning of the Word,*  
*ibid. n (°)*
- Chastisement, *applied to the Mind,* 220
- CHERSONESUS, 203
- CHIMÆRA, *a Monster,* 223
- CHINA, 41 n : *Chinese Language, wholly mono-*  
*syllabical,* *ibid.*
- CHIOS, *pretends to Homer's Birth,* 2 n (°) : *was*  
*the Place of his Abode,* 110, *ibid. n 112 : a well-*  
*chosen Retreat,* *ibid.*
- CHIRON, *Tutor to Achilles,* 144
- Chivalry, *forget after Death,* 316
- CHOR-

# I N D E X.

|                                                           |                                            |
|-----------------------------------------------------------|--------------------------------------------|
| CHOR-OB DAN <i>explained,</i>                             | 249 n (°)                                  |
| Christian <i>Expedition to China,</i>                     | 41 n                                       |
| Chronicle, <i>sacred,</i>                                 | 280                                        |
| Chronology, <i>Sir Isaac Newton's,</i>                    | 197 n, 333 n                               |
| CHRYSEIS, <i>Agamemnon's Mistress,</i>                    | 298 n, 338                                 |
| CHRYSIPPUS,                                               | 325 n (°)                                  |
| CICERO, <i>his Account of the first State of Mankind,</i> |                                            |
| 42 n : <i>of the Acquittal of Clodius,</i>                | 65 n : <i>fell in</i>                      |
| <i>defence of Liberty,</i>                                | 66 n (°)                                   |
| CID, <i>censured.</i>                                     | 61 n                                       |
| CILICIA,                                                  | 298                                        |
| CILLA, <i>an Oracle of Apollo,</i>                        | 205                                        |
| CIMMERIANS, 245 : <i>invade the lesser Asia,</i>          | 247 :                                      |
| <i>where placed by Ephorus,</i>                           | 270 : <i>Origin of the</i>                 |
| <i>Fable concerning them,</i>                             | 245, 271, 272                              |
| CIMMIR,                                                   | 246 n                                      |
| CIRCE, II : <i>A Sorceress,</i>                           | 247 : <i>Description of her</i>            |
| <i>Abode,</i>                                             | <i>ibid. her Account of the Planētæ,</i>   |
| 252 :                                                     | <i>her Character and Powers,</i>           |
| 261 : <i>a Siren,</i>                                     | 262 :                                      |
| <i>Her Name, whence,</i>                                  | <i>ibid. n : bewitches with a shew</i>     |
| <i>of Pleasure,</i>                                       | 263                                        |
| CIRCEAN Promontory,                                       | 249, 250                                   |
| Cities, <i>independent,</i>                               | 22 : <i>rich and leud,</i>                 |
| 123 :                                                     | <i>Grecian,</i>                            |
|                                                           | 117                                        |
| Civil War. <i>See War.</i>                                |                                            |
| CLARIAN Oracle <i>founded,</i>                            | 205                                        |
| CLEMENS Alexandrinus,                                     | 175 n                                      |
| CLEOMENES, <i>King of Sparta,</i>                         | 238 n                                      |
| Climate, <i>the best,</i>                                 | 5, <i>ibid. n (°) 112, 181 : Climates,</i> |
| <i>their Division,</i>                                    | 6 : <i>their Effects,</i>                  |
|                                                           | <i>ibid. n 45</i>                          |
| CLODIUS, <i>how acquitted,</i>                            | 65 n                                       |
| CLYTEMNESTRA, <i>her Guardian,</i>                        | 80 : <i>how de-</i>                        |
| <i>bauched,</i>                                           | <i>ibid. her Rival,</i>                    |
|                                                           | 298 n                                      |
| A a 4                                                     | CNOSSUS                                    |

# I N D E X.

|                                                  |                            |                                 |                |
|--------------------------------------------------|----------------------------|---------------------------------|----------------|
| CNOSSUS <i>founds the Delphic Oracle,</i>        | 188                        | : By whom founded itself,       | 194            |
| COCYTUS, <i>the infernal River, its Gates,</i>   | 137                        | : Its Name whence,              | 269            |
| COLCHOS,                                         | 245,                       | 271                             |                |
| Colony, <i>led out,</i>                          | 23                         | : Colonies, when most frequent, |                |
| 22 n.                                            | 303                        | : Eolian and Ionick,            | 298, 307       |
|                                                  |                            | : Phenician,                    | 230, 231, 232  |
|                                                  |                            | : Pelasgick,                    | 306            |
|                                                  |                            | : British,                      | 307            |
| COLOPHON <i>zealous for Homer,</i>               | 4                          | : Apollo's Oracle near it,      | 205            |
| Combats, <i>single.</i>                          | See Duels.                 |                                 |                |
| Comedy, <i>whence named,</i>                     | 39                         | : New Comedy,                   | 68             |
| its Rise,                                        | 69                         | : Masters in it,                | 75             |
| 69                                               | : its Strength and Limits, | ibid.                           | Masters in it, |
| 70,                                              | 75                         | : originally in Homer,          | 321            |
| Commentary on Homer,                             |                            |                                 | 284            |
| Commonalty,                                      | 150, 219.                  | See Vulgar,                     |                |
| Commonwealth, <i>Semblance of it,</i>            | 86.                        | See State, Republick.           |                |
| Conceptions, <i>supernatural,</i>                | 76, 77,                    | 323                             |                |
| Conduct, <i>Measures of it,</i>                  | 154,                       | 313                             |                |
| Conjuncture, <i>its Virtue,</i>                  | 71, 72, 73, 74,            | 344, 345                        |                |
| Constancy, <i>a Roman Character,</i>             |                            | 339                             |                |
| Contrast of Characters,                          |                            | 314                             |                |
| Conversation,                                    | 30,                        | 123                             |                |
| CORNEILLE <i>Mans. his Letter about the Cid,</i> | 61                         | n                               |                |
| Corruption, <i>the Cause of Slavery,</i>         | 64,                        | 65                              |                |
| CORYBANTES, <i>who,</i>                          | 201,                       | 202                             |                |
| Countries, <i>rich and effeminate,</i>           | 5, 26                      | : known to the Ancients,        | 94             |
| Courage, <i>princely,</i>                        | 315                        | : unbounded,                    | 338            |
| Court, <i>absolute,</i>                          | 61                         | : Courts in Spain for Books,    |                |
| 63 n.                                            | : Splendour of a Court,    | 336                             |                |
|                                                  |                            | Courtier                        |                |

# INDEX.

- Courtier and Scholar, joined, 4 : Spirit of a Courtier,**  
336, 337
- Court, Historian, 76. See Velleius.**
- CRANTOR, the Moralist,** 325 n (<sup>m</sup>)
- CRASSUS, Marc. saves Clodius,** 65 n (<sup>d</sup>)
- CRATES MALLOTES uses Homer's Philosophy,** 322
- CRATINUS, a Master of the old Comedy,** 75
- Creation, Poem of it, 87 : Steps of it in another,**  
90 : *History of it in a third,* 92 : *Foundation of*  
*the ancient Religion, a fourth,* 96 : *a fifth History*  
*of it,* 97 : *a sixth,* *ibid.* *How composed,* 99, 102,  
155, 156 : *a seventh,* 169 : *an eighth,* 180 :  
*a ninth,* 181 : *a tenth,* 219. *See Gods, Theo-*  
*gony, Mythology.*
- Creed, Grecian, 137 : Egyptian,** 169, 172, 173
- CREOPHILUS, Homer's Friend, 127 : his Master,**  
182 : *Meaning of his Name,* 127 n (<sup>k</sup>)
- CRETANS, send forth a prophetick Colony, 188 :  
sing Pæans, 189 : a wise, knowing People, 192 :  
Skilled in naval Affairs, 193 : settle the Delphick  
Oracle, 196 : people the Ionick Coast, 207 : the  
oldest Philosophers,** 211 n
- CRETE, lies open to the Sea, 45 n (<sup>o</sup>) : Its Di-  
stance from Egypt, 143 : Its ancient barbarous  
State, 193 : Civilized by Minos, 194, 195 : the  
Birth-place of the Gods, 196 : Inhabited by Cu-  
retes and Telchines, 197, 198, 199 : among the  
Islands first peopled, 203 : propagates Oracular  
Prophecy, 204, 205 : gives Laws to Lacedemon,  
210 : sets Bounds to Musick,** 211
- Criticism, weak in Poetry, 121 : Father of it, 91,**  
319
- CTESIUS, the Historian,** 8 n (<sup>m</sup>) 335
- CTESIUS, Prince of Syros, 279 n : his Mistress de-  
scribed,** *ibid.*  
Culture,

# I N D E X.

- Culture, *its Necessity*, 5 : *Its Power*, 10, 11, 12, 55, 121, 147 : *Rough*, 43. See Education.
- CUMBERLAND de Legibus Naturæ, 333 n
- CUMÆ, 8 n
- CUMEAN Coast, 258 n (r)
- CURETES, *Priests of Jupiter*, 196 : *Easterns*, 197, 202 : *Enthusiastick*, 201. : *Guardians of young Deities*, 208
- CURIO, *his Bribe from Cæsar*, 65, n : *his Debt*, *ibid.*
- Customs propagated, 136, 204, 210. See Religion, Manners.
- CYANEAN Islands, floating, 250
- Cybele, 102 n
- CYCLADES, *bappy Isles*, 5 : *Productive of Learning*, 8 : *by whom peopled*, 45 n : *How named*, 234 : *In whose Dominion*, 20, 316 : *in what sense under the Tropicks*, 284
- CYCLOPS, *asleep*, 176 : *Idea of him whence borrowed*, 272
- CYNÆTHUS, *a Rhapsodist*, 319
- Cynick, *ancient*, 126
- CYNOCEPHALUS, *or Ape, sacred*, 173
- CYNOCEPHALE, *an Herb, its Virtues*, 323
- ΚΥΠΡΙΑ ΕΠΗ, 83
- CYPRUS, 45 : *a Market for Slaves*, 143 : *early civilized*, 203 : *Why*, *ibid.*
- CYRUS, *suckled by what*, 76 n
- CYZICUS, 181 : *Its Territory*, 297

## D.

- DAMSELS, *distressed, Stories of them*, 296
- DANAUS, *a Fugitive from Egypt*, 45 n : *planted Greece*, 85 : *changed the Name of the Pelasgi*, 306 n : *Father of fifty Daughters*, *ibid.*
- Dancing

# I N D E X.

- Dancing** *described by Homer,* 325 n
- DANTE**, *dazzles the Eyes of a Reader, 32 : when he wrote,* 66
- DANUBE**, *the River,* 146 n
- Dardan Chiefs, 309**
- DARDANUS**, *his Tomb,* 293
- DARDANUS**, *a Trœzenian Musician,* 95 n (†)
- DARES** *the Phrygian, wrote an Iliad,* 96 n (†)
- DARIUS, 238, 328**
- Darkness or Gloom, its Temple, 137 : perpetual Darkness, where, 246**
- Daughters of Danaus, teach the Mysteries of Ceres,** 85 n (d)
- DAULIS**, *the Habitation of Tereus,* 304
- DAVENANT**, *Sir William,* 153 n
- Days, where short, 245 : Days of the Year, where marked, 107 n : Observation of Days, *ibid.***
- Dead, their Habitation, 270 : their Oracle, 271, 272, 273 : how raised, 324 : Dialogues of the Dead, 167**
- DECIUS MUS, 302**
- Deification of Homer,** 2, 149, 322, 323
- Δείνα Πελαῖα,* 246
- Deities, Stable, 215. See Gods, Heaven, Mythology.**
- DELOS** *visited by Olen, 93 : by Homer, ibid. & 110 : frequently, 111, 112 : yearly, 286 : The Birth-place of Apollo and Diana, 206, 207, 208, 209*
- DELPHI**, *Prophets of, 163, 183 : not far from Thebes, 184 : Temple of, ibid. early honoured, 185 : rich, 186 : its Situation, ibid. by whom founded, 187, 204 : known to Homer, ibid. visited by him, 189, 190, 202 : in high Repute, 188 :*

# I N D E X.

|                                                                                                                                                                                                                                                                                 |                       |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------|
| 188 : <i>why</i> , 189 : <i>the Mother of the Grecian Oracles</i> ,                                                                                                                                                                                                             | 204                   |
| Deluge, Deucalion's,                                                                                                                                                                                                                                                            | 79                    |
| DEMARATUS, <i>his Father</i> ,                                                                                                                                                                                                                                                  | 76 n ( <sup>s</sup> ) |
| Democracy of Athens,                                                                                                                                                                                                                                                            | 68                    |
| DEMOCRITUS, 86 : <i>travelled over the East</i> , <i>ibid.</i><br>n ( <sup>k</sup> ) : <i>supposed to be mad</i> , 159 : <i>his opinion of</i><br>Homer, 168 : <i>taught Epicurus the Doctrine of</i><br><i>Atoms</i> , 282 : <i>where he learned it himself</i> , <i>ibid.</i> |                       |
| DEMODOCUS, 114 : <i>his Poem</i> ,                                                                                                                                                                                                                                              | 318, 319              |
| Δημόδοκον Ἀθλωναίων,                                                                                                                                                                                                                                                            | 68 n                  |
| DEMOSTHENES,                                                                                                                                                                                                                                                                    | 66 n ( <sup>c</sup> ) |
| Dependence, <i>how drawn by Priests</i> ,                                                                                                                                                                                                                                       | 190                   |
| Depths of <i>Astronomy in Homer</i> ,                                                                                                                                                                                                                                           | 322                   |
| DERHAM, <i>his Astro-Theology</i> ,                                                                                                                                                                                                                                             | 333 n                 |
| Description in <i>Poetry</i> , 24, 120 : <i>excessive</i> , 153 :<br><i>pompous</i> , 217 : <i>superfluous</i> , 293 : <i>true</i> , 295 : <i>its</i><br><i>Effects</i> , 296 : <i>unnatural</i> , <i>ibid.</i> <i>beautiful</i>                                                | 317                   |
| Destiny, <i>peaceful</i> , 224 : <i>Poetical</i> ,                                                                                                                                                                                                                              | 311                   |
| DEUCALION,                                                                                                                                                                                                                                                                      | 79                    |
| Devils, <i>modern</i> ,                                                                                                                                                                                                                                                         | 32                    |
| Dialect of a Country, 37 : <i>Dialects of Greece</i> , 292 :<br>Ionick,                                                                                                                                                                                                         | 301                   |
| Dialogues of the Dead, 167 : <i>of the Iliad</i> , 122, 318,<br>320                                                                                                                                                                                                             |                       |
| DIANA, 110, 204 : <i>her Birth, where</i> , 205, 209 :<br><i>unfriendly to the Ladies</i> , 215 : <i>her Altar</i> ,                                                                                                                                                            | 264                   |
| DIDO,                                                                                                                                                                                                                                                                           | 217, 340              |
| DIDYMÆ, <i>an Oracle of Apollo</i> ,                                                                                                                                                                                                                                            | 205                   |
| Diffidence, <i>its Remedy</i> ,                                                                                                                                                                                                                                                 | 104                   |
| Dignities, <i>where bantered</i> ,                                                                                                                                                                                                                                              | 69                    |
| DIODORUS Siculus, <i>his account of the first Men</i> ,<br>38 n : <i>of the Orphick Rites</i> , 50 n : <i>of Orpheus's</i><br><i>Poem</i> ,                                                                                                                                     |                       |

# I N D E X.

- Poem*, 91 : of Melampus, 93 : of the Laws of Egypt, 106, 147 n<sup>(a)</sup> : his Moderation in Religion, 160 n<sup>(t)</sup> : his Character, 180, 201
- DIOMEDES, 28, 48, 315 : settles in Apulia, 273 : his nocturnal Expedition, 317 n
- DION Chrysostome, 126, 182, 322 n<sup>(f)</sup>
- DIONYSIUS the Halicarnassian, 30, 306, n<sup>(t)</sup> 322 n
- DIPHILUS, a Master in the New Comedy, 75
- Discipline, its Influence on Poetry, 26, 27, 28, 55, 63, 115, 116, 123, 124 : Severe in Egypt, 147, 243, 244
- Disguise, Love of it, 25, 26, 338
- Disquisition, irreverent in Religion, 160 : peevish in Poetry, 329
- Divination, taught by Orpheus, 91 : by Musæus, 92 : exercised by Melampus, 93 : by the Poets, 131, 132 : by Manto, 183 : furious, 158, 160, 162, 163 : the Height of Policy, 187 : gainful, 204 : powerful, 221 : natural, 257 n. See Prophecy.
- Divinities, Grecian, what, 87, 88, 93, 98, 148, 155, 156 : whence, 99, 100, 101, 196, 197, 198, 199, 200 : ranged, 215 : stable, ibid.
- Divinity, favourite one of Homer, 113 : Proof of Divinity, 323
- DODONA, Priestesses of, 163
- DOLOPES, 295
- Dominion, Plan of it, where, 337
- Drama, 69 : Drama of Life, 345
- Dreams, pleasant, how procured, 140 : Golden Dream, 227 : Waking one, 296
- Drugs, Egyptian, 140, 141, 144 n<sup>(f)</sup> 200
- Druids, 169
- DRYDEN,

# I N D E X.

|                                                                                                                                                              |       |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| DRYDEN,                                                                                                                                                      | 24    |
| Duels, <i>the Battles of the Ancients such</i> , 320 : <i>that be-</i><br><i>tween Menelaus and Paris</i> , 328 : <i>between Ajax</i><br><i>and Hector</i> , | ibid. |
| Duke, <i>his Patent</i> ,                                                                                                                                    | 27    |
| Dungeons, <i>where described</i> ,                                                                                                                           | 296   |
| Dwarfs, <i>Stories of</i> ,                                                                                                                                  | 296   |

## E.

|                                                                                                                                                                                                                                 |                      |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------|
| <b>E</b> ARTH, <i>the Parent of Men</i> , 43 n : <i>sacrifi-</i><br><i>ced to</i> , 88 n (r) : <i>the first of the Gods</i> , 102 n :<br><i>where most fruitful</i> ,                                                           | 144 n (t)            |
| East, <i>travelled over</i> ,                                                                                                                                                                                                   | 86, 283              |
| Easterns, <i>taciturn and solitary</i> , 43, 44 : <i>metaphorical</i> ,<br><i>ibid. their Word for Opium</i> , 141 n (l) : <i>their</i><br><i>Policy, sacred and civil</i> , 231 : <i>their Women, harshly</i><br><i>used</i> , | 341                  |
| Ecbatana,                                                                                                                                                                                                                       | 237                  |
| Ecstasick Race, 160, 162 : <i>Spirit</i> , 163, 164. <i>See</i><br><i>Prophecy, Rapture.</i>                                                                                                                                    |                      |
| Education, <i>Power of it</i> , 10, 11, 12, 29, 33, 42, 43, 54,<br>55, 147, 148, 151                                                                                                                                            |                      |
| EGEAN Sea,                                                                                                                                                                                                                      | 5, 235, 286, 297     |
| EGYPT, <i>broken into small Governments</i> , 19 : <i>the</i><br><i>Parent of Wisdom</i> , 50, 84, 85, 86, 146, 147, 169,<br>170, 173, 179, 197. ( <i>See Mythology, Allegory</i> )<br><i>its ancient Name</i> ,                | 141 n                |
| EGYPT, lower, <i>how formed</i> , 145 n : <i>strictly policed</i> ,<br>146, 147, 244, 245 : <i>overflowed annually</i> , 171 :<br><i>why called the bitter Egypt</i> , 143 : <i>well watered</i> , 243                          |                      |
| Egyptian Language <i>resolves into Monosyllables</i> , 41 n :<br><i>brought into Greece</i> ,                                                                                                                                   | 19, 44, 85, 197, 198 |
| Egyptian Records, 86, 106, 135 : <i>Poetry</i> , 106,<br>169, 211, 212 : <i>Musick</i> , <i>ibid. Laws</i> , 146,<br>243, 244 : <i>Physick</i> , 140 : <i>Worship</i> , 169 : <i>rea-</i><br><i>sonable</i>                     |                      |

# INDEX.

- sonable and pure*, 173 n : *Refugees*, 233 : *Colonies*,  
45 n, 85, 197, 198, 199, 200
- EGYPTIANS, *instruct the Greeks*, 44, 45 : *invent*  
*Mathematicks*, 66 n : *thoughtful*, 139 : *perverse*  
*and obstinate*, 147 n : *Enigmatical*, 260 : *terrible*  
*Masters*, 244 : *fond of Slaves*, 143, 244 : *a Na-*  
*tion of Priests*, 201
- Eloquence, *how produced*, 36, 37 : *tames Mankind*,  
*ibid.* n : *governs free States*, 45 : *follows our For-*  
*unes*, 46 : *civilized the barbarous Greeks*, 305
- ELYSIAN Fields, *whence in Homer*, 137, 274, 275,  
276
- Emulation, *strong among Poets*, 76 n (\*) 77
- Enchanted Island, 24
- Ends of the Earth, *where*, 236, 274
- ENEAS, *too much a Poet*, 48 : *unfortunate in his*  
*tutelar Numen*, 217 : *describes to his Servants*,  
294 n : *apt to weep*, 338 : *his Character*, *ibid.*
- ENEID, *for whom designed*, 339, 340 : *Female Cha-*  
*raeters in it*, 340 : *obscure*, *ibid.*
- ENNIUS *copied by Virgil*, 57
- Enthusiasm, *Poetick, its Origin*, 88 : *checked by*  
*Law*, 106, 211, 212 : *by Poverty*, 115, 116 :  
*raised*, 120 : *improved*, 123 : *inspired*, 130, 131,  
132, 149 : *indulged*, 133 : *incapable of Defini-*  
*tion*, 157 : *next thing to Madness*, 158, 159, 160 :  
*Why*, 162, 163, 164, 212, 327. See *Mythology*.
- Environs, of Troy, 293
- Envy, *where it prevails*, 76 n (\*), 77, 84, 106 :  
*Homer accused of it*, 332
- Eolian Islands, 254
- Eolian Colony, 10 : *occupies the Trojan Territory*,  
298 : *not the first from Greece*, 303 : *expels the*  
*Pelasgi*, 307
- EOLUS,

# INDEX.

- EOLUS**, 254 : *why Lord of the Winds*, 256 : *his Name Phenician*, ibid. n
- ΗΠΕΙΡΟΣ**, 238
- EPHESUS**, 206
- EPHORUS**, 196, 207 n (v), 270
- Epic-Poetry**, *its Strength*, 26 : *Subjects fit for it*, 27, 28 : *Passions and Manners*, 58, 59 : *Language fit for it*, 59, 60 : *what it is*, 63 : *Its Genius*, 68 : *made harsh by proper Names*, 310. *See Poetry.*
- Epic-Poets**, *first*, 8 : *the famous Five*, 8 n : *at all Courts*, 80 : *conceal their Names*, 83. *See Bard, Poet.*
- EPICURUS**, *not the Inventer of the Doctrine of Atoms*, 282 : *taught by Democritus*, ibid.
- EPIMENIDES**, *pious*, 108 : *prophetical*, 158 n (v)
- EPIRUS**, *barbarous*, 265 : *its King*, ECHETUS, ibid. 266 n
- Epitaphs**, *found in Homer*, 321
- Equilibrium**, *of Things*, 102
- Equipage**, *Royal, where seen*, 336
- Escapes**, *and Rescues*, *inflame the Passions*, 27 : *accidental*, 340
- ESCHYLUS**, *a Master in Tragedy*, 75 : *his Account of the first Men*, 43 n : *of the Pelasgi*, 44 n
- ESCULAPIUS**, *his Temple burnt by Hippocrates*, 182, 183
- ESEPUS**, *the River*, 297, 298, ibid. n
- Essay upon Homer**, 336
- Establishment**, *religious, imprudently attacked*, 78 : *wisely made*, 187, 192 : *Eastern, severe for Women*, 341
- Eternity of a Government**, 337
- ETHIOPIA**, 172, 236 : *Ethiopians*, 144, 238
- Ἐν πρῶτῳ*, 343
- ETNA**,

# INDEX

|                                                                        |                                              |
|------------------------------------------------------------------------|----------------------------------------------|
| ETNA,                                                                  | 251 n, 252, 256, 258, <i>ibid.</i> n (†) (†) |
| ETOLIANS, <i>Pirates</i> ,                                             | 16 n                                         |
| EUBOEIA, <i>peopled by Thracians</i> ,                                 | 303                                          |
| EUMÆUS, <i>Ulysses's Servant</i> ,                                     | 17, 18                                       |
| EUMOLPUS, <i>a religious Poet</i> , 92 : <i>wrought Wonders</i> ,      |                                              |
| 108 : <i>conquered Attica</i> ,                                        | 305                                          |
| EUPHRATES,                                                             | 145 n                                        |
| EUPOLIS, <i>a Master in Old Comedy</i> ,                               | 74                                           |
| EURIPIDES, <i>his Character</i> , 30 : <i>perfects Tragedy</i> ,       |                                              |
| 75 : <i>his Account of Danaus</i> ,                                    | 306 n                                        |
| EUROPE, <i>civilized</i> , 202, 233 : <i>its Boundary to the</i>       |                                              |
| <i>West</i> , 237 : <i>sent no Allies to Priam</i> ,                   | 306                                          |
| EUROPEAN FAMILIES, 307 : <i>Manners, favourable to</i>                 |                                              |
| <i>Women</i> ,                                                         | 341                                          |
| EURYBATES, <i>the Herald or Esquire</i> ,                              | 330                                          |
| EURYDICE, <i>her Story</i> ,                                           | 225                                          |
| EURYSTHEUS, <i>King of Mycenæ</i> ,                                    | 20                                           |
| EUSTATHIUS, <i>his account of a Bard</i> , 82 n : <i>of</i>            |                                              |
| <i>Homer</i> , 123 : <i>of his Gods</i> , 148 : <i>of his Fables</i> , | 214                                          |
| EUTHYMEÑES, <i>his account of the Overflowing of the</i>               |                                              |
| <i>Nile</i> ,                                                          | 172 n                                        |
| EUXINE Sea,                                                            | 207, 235, 245, 246, 264, 272, 297            |
| ST. EVREMONT, <i>Monsi. de</i> ,                                       | 282 n                                        |
| EXAMPLE, <i>powerful</i> , 10, 11, 12 : <i>where equal to com-</i>     |                                              |
| <i>mand</i> ,                                                          | 61                                           |
| EXCLAMATIONS, <i>where natural</i> ,                                   | 157                                          |
| EXCURSIONS, <i>to plunder</i> ,                                        | 16, 17, 18, 317, 318                         |
| EXPEDITION, <i>Grecian</i> , 318. <i>See Greece, War, Troy.</i>        |                                              |

B b

F

# INDEX.

## F.

- F**ABLE, attempted, 32 : *the Language of the*  
*Passions*, 39 : *necessary in Poetry*, 151, 152,  
 153, 154 : *why*, 152 n, 155 : *obscure*, 158, *ibid.*  
 n (p) : *Homer's Fables*, 215 : *their Influence on*  
*Life*, 218, 219, 220, 221 : *take Time to ripen*, 327  
 Face of Nature, 25, 37 : Face of Misery, *inexpres-*  
*sible*, 319  
 Facts, *known*, *quash Enthusiasm*, 327 : *not minutely*  
*kept to*, 329  
 Faculty, *mythological*, 157, 168 : *Feigning Faculty*,  
*recoils upon itself*, 315, 316  
 Fairy Favours, *must not be inquired into*, 160, 161  
 False Writing in Poetry, 47, 68 : *False Characters*,  
 315, 316  
 Family-Stories, 296  
 Fanaticism, *incident to whom*, 41  
 Fancy, *raised*, 120, 123, 149 : *gives high Pleasure*,  
 154, 155, 156 : *commanded by Musick*, 220 :  
*smothers Reason*, 288 : *raw Fancies*, 296 : *filled*  
*with Images*, 313 : *Fancy enchanted by Homer*, 345  
 Fantom, *courted*, 160 : *Divine Fantoms*, 218  
 FARO of Messina, 246, 250  
 Fate, *its Power*, 76 n (c) : *Fates of Nations and*  
*Men*, 162, 339  
 Father, *primitive*, 51 : *Fathers, ancient*, 175, 176,  
 177 : *modern*, 62, 63 : *fleshly*, 310  
 Favours of the Muse, 164 : *Favours in Love*, 222  
 Feasts, *assist Poetry*, 80, 88, 110, 114, 119, 124,  
*ibid. n (s)*  
 Feats, *marvellous*, 109, 181, 333  
 Feature, *amazing Change of it*, 158 n (c), 162 :  
*why Feature betrays Characters*, 316  
 Feelings,

# I N D E X.

- Feelings, *childish*, 43 : *human*, 46 : *quick and true*,  
125 : *rapid*, 168
- FEMALE *a*, the *Inventress of Verse*, 88 : *sings the Trojan War*, 92, 135 : *improves Prophecy*, 183
- Female Characters in the *Eneid*, 340 : *in the Iliad and Odyssey*, 341, 342
- FENELON, his Character, 60
- Fiction, 151, 152, 153 : *goes astray*, 293, 294 : *discovers itself*, 300 : *impotent in Characters*, 29, 313 : *surest Ground of it*, 128, *ibid.* n<sup>(n)</sup>, 344
- Fields of Troy, 293 : *not feigned by Homer*, 294, 295
- Fighting, *ancient Manner of it*, 320, 321 : *fitted for Description*, *ibid.*
- Fine Gentlemen of Antiquity, their Religion, 282
- Fire, Storms of it, 247, 251 : *subterraneous Fires*, 249, 258 : *influenced by the Air*, *ibid.*
- FLAMINIUS, Titus, 253
- Folly, *preferable to Wisdom, where*, 159, 160 : *how destroyed*, 260 n
- Food, *synonymous with Fighting*, 41 n<sup>(h)</sup>
- LA FORET, Moliere's Servant, 121 n<sup>(a)</sup>
- Forms of Law in Poetry, 57 : *Political Forms, how produced*, 339
- Fortune or Fate, *ibid.*
- Fortunes of Life, 12 : *of a Nation*, 13 : *connected with what*, 14, 44, 46, 54
- Frailties, *human, confessed*, 34 : *dissembled*, 338, 339
- Freedom of Thought, 334
- Friends, *sincere and constant*, 1 : *Homer's careless*, 127, 128

# I N D E X.

- Friendship, *its Power*, 2 : *its Use in Learning*, 105,  
 106 : *a softning Passion*, 318  
 Fury, *prophetick, imitated*, 158 : *its Appearance af-*  
*fectcd*, 160, 200 : *its Symptoms*, 162 : *its Effects*,  
 ibid. 163, 164  
 Future State, *believed by the Ancients*, 219, 220  
 Futurity, 171

## G.

- G** A D E S, *founded by Phenicians*, 231 n (i).  
*See Cadix.*  
 GALEN, *his Treatise of the Causes of Manners*, 7 n (k)  
 Games, Pythian, 189  
 GANGES, *Mouth of*, 146 n  
 GAUL, *unknown*, 238  
 Genealogies, *divine*, 76, 77, 283 : *Trojan, short*,  
 308. *See Theogony, Gods.*  
 General of the Greeks, 21 : *Species of Courage be-*  
*coming the Character*, 315  
 Generation, *mystick, of Homer's Gods*, 287  
 GENII, or Demons, *their Generation inexplicable*,  
 151 n : *infernal*, 220  
 Genius, *of Men sacrificed to by the Ancients*, 88 n (r) :  
*of Places*, 102 n : *of a Language*, 49 : *Homer's*  
*Genius. See HOMER.*  
 Genius produced, 4 : *when it excels*, ibid.  
 Genius of a People, 14 : *inventive, of the Pheni-*  
*cians*, 228, 229  
 Geography, *Homer's*, 135 : *foreign Geography*, 235 :  
*Trojan*, 293, to 298  
 Geometry, *applied to Nature*, 333  
 GERMANICUS, 205  
 GERMANY, *unknown to the Greeks*, 238  
 Ghost

# I N D E X.

- Ghost of Ulysses, passions with Homer, 332 : Homer's Ghost called up by Appion, 323, 324 : Ghosts departed, 269 : tortured, 220**
- Ghostly Appearance. See Priests, Spectres.**
- Giants, Fate of, 79 : beget Mankind from Heaven, 90 n (v) : Giants and Monsters, 240**
- GIBRALTAR, Streights of, 236, 237**
- Glass, invented by the Phenicians, 228**
- GLAUCO, 127**
- GLAUCUS, 48**
- GNIDUS, 7 n (m)**
- GODS, their Works not to be pry'd into, 3, 160, 161 : their Birth, 79, 80, to 103 : their Names, whence, 85 n (f), 80, 100, 196, 197 : what they are, 88, 102, 148 : their Transactions, 93 : their oldest Votaries, 144 : never doubted of, 149, 150, 287 : Plato's Opinion of their Generation, 151 n : invisible, 219 : speak to us by the Poets, 131, 132 : govern all things, 221 n (m) : their Language, 178 : where born, 197 : their Ministers, 131, 201 : their Guardians, 208 : ranged by Homer, 215 : by Virgil, 217 : Phenician Gods, 234 : their Use in Life, 218 : Strolers, 310. See Heaven, Mythology.**
- Goddeses, Gossips, 119**
- Golden Age, for Learning, 31 : of the World, 124 : its Marvels sung, 155**
- Golden Dream, 227**
- Goodness, the Source of Pleasure, 24 : its Influence upon Language, 55 : upon Poetry, 57**
- GORGONS, Train of, 223**
- GRACCHUS, his Monitor, 121**
- Graces, by whom first sung, 88 : to whom they retain, 93 n (p)**

# INDEX

- GRANADA, Civil Wars of,** 40 n (f)  
**GRAVINA, Vincenzo,** 149 n  
**GREECE, Periods of its History, 15 :** *when*  
*peopled, ibid. its Soil, ibid. its ancient Inhabi-*  
*itants, ibid. 187, 190, 198 :* *Poor, 14, 20 :* *its*  
*first Expedition, 21 :* *constantly in War, ibid. 23,*  
*143 :* *its Climate, 45 :* *peopled by Out-laws, ib. n,*  
*85, 198 :* *in a proper Disposition for Poetry, when,*  
*34, 46, 70 :* *Periods in its Manners and Lan-*  
*guage, 45, 78 :* *free, 54, 55, 106, 243 :* *its great*  
*Council, 189 :* *State of it known by the Priests, 191 :*  
*minutely described by Homer, 236, 239 :* *its*  
*Princes, 312, 313, 314, 315 :* *its Character, 312 :*  
*first Cities in it, 19 :* *Provinces, 316 n (a) (a) :* *Men,*  
*316, 317 :* *possessed by Barbarians, 305*  
**Grecian Fables, whence, 212, 239 n :** & Sect. VII.  
*throughout. Grecian Ladies beautiful, 239 :* *courted*  
*without Language, 309 :* *striking Figures, 341 :*  
**Grecian Statue,** 311  
**Greek Language, its Origin, 44, 45 n, 85, 200 n,**  
**305, 306 :** *History of it, 45 :* *how improved, ibid.*  
*46 :* *its Stages, ibid. why it survived the Latin,*  
*ibid. the ancientest Greek, 304 :* *carried into the*  
*high Country above Troy, 309 :* *a Mixture of it*  
*spoken in Troy, ibid.*  
**GREEKS, barbarous, 16, 199, 288 :** *Pirates, 16,*  
*17, 18 :* *Masters in the Military Art, 22 :* *In-*  
*venters of other Arts, ibid. superior to the Asia-*  
*ticks, 23, 26, 312 :* *all upon the Sea, 44 n (o),*  
*193, 194 :* *their Instructors, 44, 45, 87, 98, 99 :*  
*ignorant, 51, 82 :* *their Laws, 54, 55 :* *governed*  
*by Nature, ibid. bought and sold their Wives,*  
*54 n (a) :* *tamed by the Muses, 77, 78 :* *rise of*  
*their Opinions, 84 :* *School of their Sages, 85,*  
*86, 233 :* *their Musick, 94, 95, 96 :* *acute, 190 :*  
*wife*

# I N D E X.

|                                              |     |                                 |               |
|----------------------------------------------|-----|---------------------------------|---------------|
| <i>wife and brave,</i>                       | 215 | : <i>civilized by Thracians</i> | 305           |
| <i>natural and open,</i>                     |     |                                 | 337, 338, 339 |
| Grief, <i>an Antidote against it,</i>        |     |                                 | 140           |
| Ground, <i>poetical, enchanted,</i>          |     |                                 | 159           |
| GRYNIUM, <i>an Oracle of Apollo,</i>         |     |                                 | 205           |
| GUARINI, Battista,                           |     | 26 n, 132 n                     |               |
| GUELFE and Ghibelline Parties,               |     |                                 | 66            |
| GUM-Coast, <i>visited by the Phenicians,</i> |     |                                 | 235           |
| Gur, <i>explained,</i>                       |     |                                 | 41 n          |

## H.

|                                                  |        |                                                       |          |
|--------------------------------------------------|--------|-------------------------------------------------------|----------|
| <b>H</b> ABITS, <i>whence contracted,</i>        | 11, 12 | : <i>their Power in Poetry.</i>                       | 123      |
| HALYS, <i>the River,</i>                         |        |                                                       | 298      |
| Happiness, <i>how attained,</i>                  |        |                                                       | 220      |
| Hardships, <i>the greatest, where,</i>           |        |                                                       | 245      |
| Harmony, <i>Men distinguished by it,</i>         | 106    | : <i>Harmony of Life,</i>                             | 154      |
|                                                  |        | : <i>of the World,</i>                                | 219, 220 |
|                                                  |        | : <i>between the human Mind and Truth,</i>            | 296, 300 |
| Haruspices, <i>powerful,</i>                     |        |                                                       | 221      |
| Harvest-home, <i>the Origin of Satire,</i>       |        |                                                       | 88       |
| Heart, <i>a Lover's, described by Petrarcha,</i> | 251    | n                                                     | :        |
|                                                  |        | <i>human, its Sentiments where learned,</i>           | 65       |
|                                                  |        | <i>ascertained,</i>                                   | 125      |
|                                                  |        | <i>represented,</i>                                   | 312, 313 |
| Heat, <i>God of,</i>                             |        |                                                       | 215      |
| HEAVEN, 3, 90 n (v), 107                         |        | : <i>its Will,</i>                                    | 162      |
|                                                  |        | : <i>Message from it,</i>                             | 163      |
|                                                  |        | : <i>Description of it,</i>                           | 177      |
|                                                  |        | : <i>Terrors from thence,</i>                         | 220      |
|                                                  |        | : <i>a Fund of Genealogy,</i>                         | 76,      |
|                                                  |        | <i>ibid. n (s),</i>                                   | 308      |
|                                                  |        | : <i>disproved no Claims,</i>                         | 310      |
|                                                  |        | : <i>Help from it expected,</i>                       | 334      |
| Hebrew, 41 n (h).                                |        | <i>See Jews,</i>                                      |          |
| HECATÆUS, 38                                     |        | : <i>distinguished by his Knowledge and Capacity,</i> | 108, 109 |

# I N D E X.

- HECTOR**, 295, 297, 298 n : *opposed to Paris*, 314 :  
*compared to Agamemnon*, 315 : *fighths with Ajax*,  
 328, 329 : *Speeches to him*, 342 : *by his Father*,  
*ibid.* 343 : *by Andromache*, *ibid.*  
**HECUBA**, *a Mother's Character*, 342  
**HELEN** *entertains Telemachus*, 137 : *mixes Opium*  
*with the Wine*, 138 : *her Adventures*, 139 : *was*  
*in Egypt*, *ibid.* *injured by Homer*, 182 : *might*  
*understand Paris*, 309 : *her Birth miraculous*, 317 ;  
*her Character at length*, 341, 342  
**HELICON**, 92, 151  
**HELIOPOLIS**, 136  
**Heliotrope of Pherecydes**, 285  
**Hell**, *Virgil's*, *whence*, 277 : *Homer's*, *ibid.* *Passage to it*, 136 : *its Use*, 218 : *proves a Fable at last*, 285  
**HELLANICUS**, 335  
**HELLESPONT** *peopled*, 207 : *Coast of*, 297 : *early crossed by Europeans*, 303  
**HELOTES**, *Slaves*, 211  
**HEPHÆSTION**, 135  
**HERACLIDES**, 20  
**HERCULES**, 20 : *his Birth miraculous*, 76 n  
**Hermit**, *philosophical one*, 334  
**HERODOTUS**, 26 : *a Traveller*, 30 : *criticizes the*  
*Κύρια Έπη*, 83 : *his Account of the Rites of*  
*Ceres*, 85 n (d) : *of Olen the Lycian*, 93 n (°) :  
*of the Age of Homer*, 98 : *of the Grecian Gods*,  
*ibid.* *has made a Mistake*, 101 : *writes the Story*  
*of Helen*, 139 : *a Disciple of the Egyptian Priests*,  
 200 : *judicious*, 210, 211 : *his Veracity compared*  
*with Homer's*, 335  
**Heroes**, *why sung*, 79 : *Theological Hero*, 92 : *Heroes assembled*, 312, 313 : *deified*, 314 : *not feigned*

# I N D E X.

- feigned Characters*, 301, to 315, 324, to 328, 331  
n (°) 88
- Heroic-Measure invented*, 88
- Heroic Poetry*. See *Epic Poetry*.
- Heroines, Grecian*, 139, 340
- Heroism, Stamp of it*, 28, 29 : *what it is*, 58 :  
*irreconcilable with Politicks*, 60 : *with Quaintness  
and Witticism*, 56
- HESIOD*, *his Country*, 8 n (°), 44 : *instructed  
from Egypt*, 51 : *his Poetry*, 73 : *his Opinion of  
Poets*, 77 n (°) : *his Age*, *ibid.* *his Age and  
Works*, 97, 98, 99, 100 : *borrowed and invents*,  
101, *ibid.* n (°) : *a Rhapsodist*, 127 : *not learned  
by Books*, 129 : *lays claim to Inspiration*, 131 :  
*receives it from the Muses*, 152 : *his Commenta-  
tors*, 8 n (°) 205 : *mentions the Galactophagi*,  
242 n : *Out-done, where he most excelled, by Ho-  
mer*, 325 n (°) : *of great Veracity*, 335
- Hhashar, its double Meaning*, 41 n
- HIERA, a Burning-Island*, 252, 255 : *foretels the  
Weather*, 257 : *communicates under the Sea with  
Etna*, 258
- Hieroglyphicks*, 85 : *what they were*, 169, to 173 :  
*in what Sense learned by Homer*, 179
- HIPPOCRATES, his Account of the Difference be-  
tween Asia and Europe*, 6 n : *of the Egyptian  
Ointments*, 144 n : *knew Opium*, *ibid.* *calumniated  
by Posterity*, 182
- Historian*, 26 : *wherein different from a Poet*, 326
- Historians, born in Asia*, 7 n (°) : *Greek Histo-  
rians condemned by Bochart*, 145 n : *in what in-  
ferior to Homer*, 335
- Historick Characters*, 312
- History, Grecian, its Periods*, 15 : *Spirit of its  
Authors*, 30 : *History, when unknown*, 138, 186, 187
- HOMER,

# INDEX.

**HOMER**, *Prince of the Poets*, 2 : *Prophet of the Gods*, 3, 132 : *deified by Kings*, 2 n ( <sup>a</sup> ) ( <sup>b</sup> ) by *Posterity*, 149, 321, 322 : *his Birth*, 5 : *his Country*, *ibid.* 182, 291, 296, 298 : *his Mother*, 5 n ( <sup>a</sup> ), 82 : *his Father*, 105 : *his Language and Manners*, 15, 16, 17, — *throughout the Section*, 291, 302, 308, 309 : *State of the World when he was born*, 22, 149, 232, 263, 287, 298, 325 : *not engaged in Affairs*, 23, 115, 116, 127 : *his FIRST Happiness*, 34 : *his SECOND*, 46 : *when he wrote*, 65 : *an Egyptian Adept*, 50 : *his THIRD Happiness*, 51 : *Religion of his Age*, 52 : *Laws*, 54 : *Manners*, 55 : *exempted him from Vice*, *ibid.* *his Education*, 82 : *chief Part of it*, 127 : *his Masters*, 82, 180, 181, 182 : *his Rivals*, 92, 111 n ( <sup>a</sup> ) : *his Enemies*, 92 n ( <sup>k</sup> ) : *a publick Singer*, 93 : *digested the Grecian Theology*, 100 : *did not invent it*, 101, 102, 103, 177, 178, 277 : *his FOURTH Happiness*, 102, 103 : *his FIFTH and greatest*, 105 : *lived strolling and indigent*, *ibid.* 109, 110, 125, 126, 127 : *in the House with his Master*, 105 : *succeeded him*, *ibid.* turns ΑΟΙΔΟΣ or *Bard*, 106, 110 : *blind*, *ibid.* *his usual Residence*, 111, 112, 113, 212, 234 : *begins his Travels*, 116, 124, 128 : *breathed nothing but Verse*, 123 : *his Fortitude*, 125 : *his Friends*, 126 : *has no active Character*, 127 : *Fund of his Learning*, 128 : *extols his Profession*, 129 — *throughout the Section* : *a Geographer and Historian*, 135, 235, 331, *ibid.* n ( <sup>p</sup> ) : *goes to Egypt*, 135 : *a Plagiary*, 73, 89, 135, 175, 184 : *suspected to be an Egyptian*, 135 : *sailed with Mentès*, 145 : *his SIXTH Happiness*, 146 : *his Mythology perfected*, 147 : *little understood*, 148 : *happy in it*, 169, 170, 190, 212 : *and in his*

# INDEX.

*his Wonders*, 149, 287, 326 : *his own Belief*, 150, 289 : *wisely fabulous*, 153 : *inquisitive*, 147, 182, 238 : *instructed by Tradition*, 182, 190, 212, 298, 299 : *fond of Honour*, 189 : *sails round the Peloponnesus*, 213 : *visits Delphi*, ib. 190 : *bears the Priests*, ibid. *Distribution of his Gods*, 215 : *Use of his Mythology*, 218 : *its Influence on Life*, 219, 220, 221 : *hard to adjust and explain*, 223, 224 : *his SEVENTH Happiness*, 232 : *converses with the Phenicians*, 233 : *learns their Geography*, 238 : *knows only the Coasts*, 239, 240 : *tells nothing purely fictitious*, 242, 243, 259 : *instructs in two different Methods*, 242 : *his Veracity*, ibid. *Witness for it*, 259 : *another*, 295 : *a third*, 322 : *a fourth and fifth*, ibid. *a sixth*, 331 n<sup>(p)</sup> : *where he places the Tropicks*, 284 : *was in Syros himself*, 286 : *went yearly to Delos*, ibid. *whence he had his Wonders*, 287, 288 : *his EIGHTH Happiness*, 291 : *destined to sing the War of Troy*, ibid. *singular among the Poets*, 292 : *enjoyed the Advantages of a Native of two Countries*, ibid. *happy in the Knowledge of Places*, 293 : *of Persons*, 296, to 300 : *narrates like an Historian*, 294 : *heard both Sides of the Story*, 299 : *his Information*, whence, 299, 300 : *his NINTH Happiness*, 301 : *his Language softened*, ibid. 302, 309, 310 : *consecrated to Poetry*, 302 : *might understand the Trojans and their Allies*, 309 : *his Poetick Destiny*, 311 : *like the Vesta's of a Statue*, ibid. *his LAST and chief Happiness*, as to his Subject, 311, 312 : *had Kings for his Pupils*, 321 : *never inconsistent*, 324 : *believed to understand every thing*, ibid. *why*, 325, to 328 : *learned no Science abstractedly*, 324 : *follows Nature*, ibid. *a Master in Morals*, 325 n<sup>(1)</sup> : *like a Musician in Poetry*, ibid. n<sup>(m)</sup> : *surpassed all before and after him*, ibid.

# I N D E X.

- ibid.* calumniated by Suidas, 332 : *his Veracity* admired by Philostratus, 331 n (p) : by Strabo, 335 : *Difference between him and Virgil*, 336, to 341 : *taught to speak English*, 336 : *excels in Female Characters*, 340 : *is perpetually personating*, 344 : *has done justice to Nature*, 345 : *plays with our Passions*, *ibid.* a *Painter from Life*, *ibid.* *Author of the Iliad and Odyssey*, *ibid.*
- Homer's GENIUS, *naturally formed*, 4 : *where*, 5 : *comprehensive*, 10 : *cultivated by Practice*, 123 : *by an Egyptian Education*, 135 : *approached to Divinity*, 168 : *but a part of his Happiness*, 345
- Homer's MODEL, *ancient Manners*, 14, 15, 16 : *unaffected and simple*, 34 : *warlike and ingenuous*, 54, 55 : *wide and unconfined*, 118, 119 : *real Characters*, 312. See Character, Manners.
- Homer's SUBJECT, *a noble Field*, 4 : *completed his Happiness*, 390 : *what it was*, 391 : *material part of it*, 311, 312 : *includes the prime Characters of Mankind*, *ibid.* *saved him from Absurdities*, 313, 314 : *directed him where to begin*, 317 : *full of History and Action*, 318 : *shows Passions*, 317 : *comprehends all Sciences*, 323, 324, 325 : *left him without a Rival*, 336 : *rich and luxuriant*, 344 : *its Effects*, 345
- Homer's WORKS, *of human Composition*, 4 : *inspired by what*, *ibid.* *Manners in them*, 17 : *resemble Orpheus, and the Oracles*, 72 : *not written at first*, 217, 218 : *their Strain*, 122 : *not understood*, 148, 167 : *the Standard of Religion*, 174 : *false Measure in the first Line*, 175 : *a famous Doubt concerning them*, 321 : *contain all manner of Knowledge*, *ibid.* *why*, 326 : *a Ground of Physiognomy*, 331 : *beyond the Power of a Man*, 322, 331 n (p) : *stand at the Head of human Writings*, 345
- HOMERIDÆ,

# I N D E X.

- HOMERIDÆ**, 3 n (°) : *follow the Occupation of their Founder*, 108 : *begin their Songs with a Prayer to Jupiter*, ibid.
- Honesty**, *a Source of Pleasure*, 24, 53, 57. *See Virtue, Truth.*
- Honour**, *defined by Guarini*, 26 n (°) : *Political Honour, no poetical Subject*, 27
- HORACE**, *a Courtier and a Scholar*, 4 : *his Principle about the forming of a Poet*, *ibid.* *his Account of the Trojan War*, 28 : *of Homer's Conduct*, 35 n (°) : *of the first Mortals*, 37 : *of the Connexion between our Fortunes and Manners*, 46 n (°) : *of the oldest Greek Writers*, 56 n (i) : *witnessed the Fall of Rome*, 66 n (°) : *recounts the Transactions of the first Ages*, 79 : *his Opinion concerning the Origin of Satire*, 88 : *of the Succession of Poetry*, 101 n (°) : *of Homer's Wonders*, 128, 129 : *personates a poetick Rapture*, 157 : *laughs at his Brethren the Poets*, 160 n (°) : *translates the Epithet of Minos*, 196 n (°) : *joins Circe with the Sirens*, 261 : *praises Homer*, 294, 317 n : *makes him a Master in Morals*, 325
- Horsemanship.** *See Chivalry.*
- Horses**, *bought up*, 27 : *Life among them*, 241 : *Theſſalian Horses*, 316
- Hours**, *soft*, 42 : *anxious*, 318
- Humanity**, *its Wants and Feelings*, 24 : *Beginnings of it*, 37 : *Sentiments of it, when canvassed*, 125 : *its Biass*, 166 : *its State and Measure*, 219 : *interested and moved*, 312 : *its Frailties represented*, 338 : *disguised*, 339. *See Mankind.*
- Humidity**, *how painted by the Egyptians*, 172
- Husbands**, *disposed to forgive*, 342
- HYANTIANS**, *Thracians*, 305
- HYBREAS**,

# INDEX.

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |         |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------|
| <b>HYBREAS</b> , <i>the finest Speaker of his Age</i> ,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 9 n (*) |
| <b>Hymns</b> , <i>ancient</i> , 72, 89, 93 : <i>Hymn to Jupiter by Pampho</i> , 88 : <i>copied by Homer</i> , 89 : <i>Hymn to Ceres by Musæus</i> , 91 : <i>the oldest in Greece</i> , 92 : <i>a pious Exercise</i> , 96 : <i>youthful Hymns sung by Hesiod and Homer</i> , 111 n (*) : <i>Hymn to Apollo by Tynnichus</i> , 132 : <i>by Socrates</i> , 154 : <i>to Isis, by herself</i> , 169 : <i>to Apollo by Homer</i> , 187 : <i>a second</i> , 188 : <i>Hymns ascribed to Orpheus</i> , 208, 209, 210 : <i>Hymns of Terpander</i> , 211 : <i>Cretan Hymns</i> , | 212     |
| <b>HYPERBOREANS</b> ,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 237     |

## I.

|                                                                                                                                                            |           |
|------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------|
| <b>I</b> ALYSSUS, <i>a Telchin-Settlement</i> ,                                                                                                            | 200       |
| Iam, <i>whence formed</i> ,                                                                                                                                | 195 n (*) |
| <b>J</b> ASON,                                                                                                                                             | 245, 246  |
| <b>I</b> DA, <i>Mount</i> , 294 : <i>Brow of</i> , 296 : <i>the Boundary of Troy</i> , 297 : <i>runs North and South</i> ,                                 | ibid.     |
| <b>IDÆI</b> Daetyli, <i>Tutors of Jove</i> , 196 : <i>a knowing Tribe</i> , ibid. <i>Phrygians and Egyptians</i> , 197, 200 : <i>first in Lemnos</i> ,     | 233       |
| <b>IDOMENEUS</b> , <i>King of Crete</i> ,                                                                                                                  | 314       |
| <i>Je ne sçais quoi</i> ,                                                                                                                                  | 157       |
| <b>ΙΕΡΑ ΓΡΑΜΜΑΤΑ</b> ,                                                                                                                                     | 85, 200   |
| <b>ΙΕΡΟΙ ΛΟΓΟΙ</b> ,                                                                                                                                       | 51        |
| <b>J</b> EWs, <i>invented no Arts</i> , 229 : <i>famed for divine Science</i> , 230 : <i>trading Jews of Antiquity, who</i> ,                              | 278, 279  |
| <b>I</b> gnorance, <i>its Effects upon Language and Manners</i> , 42, 43 : <i>productive of Wonders</i> , 128 : <i>favours Poetry</i> ,                    | 149, 287  |
| <b>I</b> liad, <i>how to be effaced</i> , 27, 28 : <i>wild Story in it</i> , 150 : <i>its Subject</i> , 291 : <i>its chief Beauty</i> , 312 : <i>makes</i> |           |

# I N D E X.

- makes us start as we read it, ibid. Dialogues in it,*  
 48, 297, 317, 318, 319 : *Plan of it, 317 : by*  
*whom composed,* 92, 96 n (f), 135, 332
- Iliad and Odyssey, how many Actions in them, 319 :*  
*how produced,* 345, 346
- Little Iliad, a Poem,* 319
- Illusion, florid, 227 : Men least obnoxious to it,*  
 322
- ILLYRICUM,* 304
- ILYSSUS, a Rivulet near Athens,* 222
- Imagery,* 147, 157, 172
- Imaginary Characters, in what Sense impossible, 313*
- Imagination, the chief Faculty of a Poet, 154 :*  
*Pleasures of it, 155 : weak in comparison of Truth,*  
 297 : *enriched by what, 313 : Play given it, 319.*  
*See Fancy.*
- IMBRUS,* 203, 233
- Immortality taught,* 179, 219, 283
- Impossibility, Hieroglyphick for it, 170 : in Poetry,*  
*what,* 313
- INACHUS, why a River-God,* 198
- Incidents, lucky ones, suspicious,* 232
- INDIANS, 198 : Indian Feathers,* 65
- INDIES, 142 : discovered and named,* 234
- Indigitamenta,* 209
- Ingredients, of Pleasure, 112 : uncommon Ingredients,*  
 345
- Inland-Countries,* 238, 265
- Innocence, beautiful,* 24
- Inquisition, Dread of, its Effects upon Poetry, 61, 62*
- Inspiration, claimed, 3 : Title to it, 129, 130, 131,*  
 132 : *not to be defined,* 157
- Integrity,*

# I N D E X.

- Integrity, *original*, 339  
 Intercourse *between Nations, dangerous*, 15 : *rare*,  
     138, 187 : *between Gods and Men*, 107, 149,  
     242  
 Interval, *between Liberty and Slavery*, 63 : *between*  
     *Sense and Madness*, 158  
 Inventers of *Arts*, 94 n <sup>(†)</sup> <sup>(†)</sup>, 98, 99, 199, 200,  
     228  
 Invention, *its Parent*, 24, 230 : *Homer's Invention*,  
     336  
 Inventory of *Arms in Homer*, 299  
 Invocation of *the Muse*, 178 : *Invocations*, 208  
 IONIA, 5 n <sup>(h)</sup>, 112, 113  
 IONIANS, *Pirates*, 19 : *rebel against the Persian*,  
     108 : *incline to Pleasure*, 6 n, 301 : *occupy Troy*,  
     298 : *expel the Pelasgi*, 308  
 IONICK-*Life*, 126 : *Coast*, 204 : *Poet*, 220 : *Dia-*  
     *lect*, 301  
 Joy, *impetuous*, 123, 124, 157, 158  
 ISCHIA, *the Island*, 251  
 Isis, *her Songs*, 169 : *prescribed her own Form of*  
     *Worship*, *ibid. prophetick*, 227  
 Islands, *how formed*, 145 : *floating Islands*, 247,  
     249, 254 : *Eolian Island*, 253  
 Islands, *of the Archipelago happy*, 5 : *productive of*  
     *Learning*, 7, 8 : *early peopled*, 44 : *possessed by*  
     *Carians*, 45 n : *by the Pelagi*, 307, 308 : *their*  
     *Names, how imposed*, 234 : *first civilized*, 265 :  
     *send Colonies to Asia in their turn*, 303, 306  
 ISTRUS, *an ancient Historian*, 93 n <sup>(v)</sup>  
 Italia liberata, *TRISSINO's Poem*, 32, 33  
 ITALY, 31 : *where described*, 32 : *torn in pieces*,  
     65 : *barbarous*, 181 : *superstitious*, 221 : *undis-*  
     *covered*,

# INDEX.

|                                                                                                                                                                                                                                                                                                                                                                                      |           |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------|
| <i>covered, 238 : full of Monsters, 246, 247, 248 :<br/>of Cannibals, 263, 264, 265 : planted by the Pe-<br/>lasgi,</i>                                                                                                                                                                                                                                                              | 306       |
| ITHACA, <i>Course to it, sailing from Italy, 250 : Prince<br/>of Ithaca,</i>                                                                                                                                                                                                                                                                                                         | 330       |
| JUDÆA,                                                                                                                                                                                                                                                                                                                                                                               | 228       |
| Judges, <i>bribed,</i>                                                                                                                                                                                                                                                                                                                                                               | 65 n (4)  |
| JUNO, <i>suspended by Jupiter, 150 : her Birth, 156,<br/>196 : a Telchin-Goddes, 200 : jealous, 206 :<br/>why said to favour the Greeks, 215 : to warn<br/>Achilles,</i>                                                                                                                                                                                                             | 216       |
| JUPITER, <i>Hymns to him by Pampho, 88 : copied<br/>by Homer, 89 n (u) : quarrels with Juno, 150 :<br/>inspires the Bards, 131 : manages Mortals, ibid.<br/>rebels against Saturn, 156 : his Friend and Com-<br/>panion, 195 : why nursed in Crete, 196, 202,<br/>203 : gives Laws to the Cretans, 210 : what he<br/>is, 214 : loves Eolus, 254 : his Affair with Alc-<br/>mena,</i> | 275       |
| JUSTIN the Historian,                                                                                                                                                                                                                                                                                                                                                                | 76 n      |
| JUSTIN Martyr,                                                                                                                                                                                                                                                                                                                                                                       | 51 n, 175 |
| JUVENAL, <i>his Account of Astrology, 76 n (f) : of<br/>the Condition of a Poet, 115 n, 124 n : his she-<br/>Critick,</i>                                                                                                                                                                                                                                                            | 336       |

## K.

|                                                                                                   |      |
|---------------------------------------------------------------------------------------------------|------|
| <b>K</b> ΑΛΟΙ ΚΑΤΑΘΟΙ                                                                             | 69   |
| Kerab, <i>why it signifies a Battle,</i>                                                          | 41 n |
| Kingdoms, <i>their Fates, where learned,</i>                                                      | 190  |
| Kingly Science,                                                                                   | 322  |
| ΚΙΘΑΡΩΔΟΙ,                                                                                        | 189  |
| Knowledge, <i>to be acquired in the Age of Homer,<br/>82, 83, 102, 103, 129, 130, 169, to 212</i> | 83   |
| ΚΥΠΡΙΑ ΞΗΝ,                                                                                       | 83   |

## C c

## L.

# INDEX.

## L.

**L**ACEDEMONIANS, ignorant of Geography,  
238, 239 : *their Laws whence borrowed,*

210

Ladies, apt to wonder, 42 : given as Bribes, 65  
n<sup>(4)</sup> : susceptible of Rapture, 88 : curious in Jew-  
els, 118 : love Medicines, 139 : invent Opiates,  
140 : use Ointments, 144 n : a harsh Thing said  
of them, 175, 176 : killed by Diana, 215 : courted  
without Language, 309 : kept from Sight, 340 :  
described by Homer, 341 : subject to Frights,  
341 : ready to complain, *ibid.* appear little in the  
Eneid, 340 : and frequently in the Iliad and  
Odyssey, 341, 342, 343, 344

LAERTIUS, Diogenes, 87 : gives a Principle of  
Musæus's Philosophy, 92 n<sup>(\*)</sup> : his Account of  
Syagrus or Sagaris, *ibid.* n<sup>(1)</sup>

Language, on what it depends, 36 : how improved,  
37, 46, 51 : the Tamer of Mankind, 37 : its  
Origin, 38 : Original Languages, 40 : their pri-  
mitive Parts, *ibid.* monosyllabical, *ibid.* 41 n : full  
of Metaphor, *ibid.* : defective, 42 : Language, how  
tinctured, 43 : Maxim concerning it, 46 : ordi-  
nary Language, metaphorical, 47 : polished Lan-  
guage unfit for Poetry, 59 : impoverished, 60, 61 :  
Language of the Gods, 178 : Northern, monosylla-  
bical, 41 n : Western, carried over the Hellespont,  
303 : Trojan, what, 308 : Homer's, smooth,  
301, to 311 : adopted by succeeding Writers, 302 :  
Language, feeble on some Occasions, 319 : Lan-  
guage of the Passions, 343 : copied by Homer,

344

LAPITHÆ,

79, 96

LARISSA,

# INDEX

|                                                                                     |              |
|-------------------------------------------------------------------------------------|--------------|
| LARISSA,                                                                            | 205          |
| LATONA, <i>her Oracle in Egypt</i> , 197, 204 : <i>her</i>                          |              |
| <i>Offspring</i> , 93, 110, 204, 205 : <i>her Locks</i> ,                           | 97           |
| Laughter, <i>immoderate</i> ,                                                       | 69           |
| Lavinia, <i>an obscure Character</i> ,                                              | 340          |
| Laws, <i>municipal</i> , 55 : <i>when of no Force</i> , 64 :                        |              |
| <i>necessary</i> , 218 : <i>Grecian</i> , 54 n : <i>Roman</i> , 193 :               |              |
| <i>Athenian</i> , <i>ibid.</i> <i>Gretan</i> , <i>ibid.</i> 210 : <i>Egyptian</i> , |              |
| 146, 147, 243, 244 : <i>Enemies to Poetry</i> , 106,                                |              |
| 116, 211, 212, 314                                                                  |              |
| Lawgivers, <i>Poets</i> , 85 : <i>their common Theme</i> , 87, 88,                  |              |
| 97, 102, 103, 129                                                                   |              |
| Lawyers, <i>acquire a peculiar Stile</i> ,                                          | 123          |
| Leaders of <i>Sects</i> ,                                                           | 85, 282, 333 |
| Learning, <i>supplies not Friendship</i> , 1, 2 : <i>where pro-</i>                 |              |
| <i>duced</i> , 8 : <i>Age of Learning</i> , 31 : <i>connected with Li-</i>          |              |
| <i>berly</i> , 61 : <i>its Succession and Periods</i> , 73, to 83 :                 |              |
| <i>rare among the Ancients</i> , 82 : <i>in what Form at first</i> ,                |              |
| 83, to 103, 108, 109, 128, 129, 185, 212, 280, 281,                                 |              |
| 282 : <i>where persecuted</i> , 61, 62 : <i>when</i> ,                              | 333          |
| Lechom and Tereph,                                                                  | 41 n         |
| LECTIAN Promontory,                                                                 | 297          |
| Legends of <i>Saints</i> , 62 : <i>of Gods</i> ,                                    | 150, 223     |
| ΛΕΙΑ, <i>whence derived</i> ,                                                       | 41 n         |
| LEIBNITZ, <i>Monf. bis Theodicée</i> ,                                              | 229 n, 333   |
| LELEGES, <i>a wandering Tribe</i> , 298 n : <i>settle in Troy</i> ,                 |              |
| 308                                                                                 |              |
| LEMNOS, <i>the Receptacle of Mysteries</i> , 203 : <i>visited</i>                   |              |
| <i>by Cadmus</i> ,                                                                  | 203          |
| LEO X,                                                                              | 31           |
| LESBUS, <i>produced Historians and Poets</i> , 7 n, 8 n :                           |              |
| <i>a Boundary of Priam's Dominion</i> ,                                             | 297          |
| LESTRYGONS, <i>Man-eaters</i> ,                                                     | 247, 266 n   |
| LETHE, <i>River</i> , <i>its Brazen Gates</i> ,                                     | 137          |
| C c 2                                                                               | Letters,     |

# INDEX.

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                          |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------|
| Letters, <i>little known</i> , 82 : <i>Holy Letters</i> , 85 : <i>Pelagick</i> , 87, 94, 180 : <i>missive not in use</i> , 138 : <i>Phenician</i> ,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 230                      |
| ΛΗΤΩΝ, <i>to. the Lycian Oracle</i> ,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 204                      |
| LEVANT,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 141                      |
| Levity, 55, 56 : <i>necessary, where</i> ,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 340                      |
| Liberty, <i>its Effects</i> , 7, 22, 23, 34, 35, 36, 37, 46, 227 : <i>Love of it, when a Reality</i> , 53 : <i>connected with Learning</i> , 60, 61 : <i>peculiar Species, of it</i> , 64 : <i>abused</i> , 68 : <i>invaded and defended</i> ,                                                                                                                                                                                                                                                                                                                                                                                                                         | 66 n, 113                |
| LIBETHRIS, <i>a Mountain in Thrace</i> ,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 178                      |
| Life, <i>barbarous</i> , 15, 16 : <i>its Effects</i> , 19 : <i>Modern, truly painted</i> , 33, 336 : <i>Solitary and Savage</i> , 40, 41, 42 : <i>Common Life</i> , 56 : <i>Social</i> , 77 : <i>how introduced</i> , <i>ibid.</i> 91, 305 : <i>thought not worth the keeping</i> , 112 : <i>easiest Life</i> , 116 : <i>stroling Life</i> , 123, 133 : <i>Ionick Life</i> , 126 : <i>Poetical</i> , 185 : <i>Arts of Life</i> , 188 : <i>civilized Life</i> , 194 : <i>dull</i> , 227 : <i>Tartar-Life</i> , 241 : <i>voluptuous, hurtful</i> , 218, 259 : <i>Good and Bad in Life</i> , 260 n : <i>the Good frequently overlooked</i> , 311 : <i>Drama of Life</i> , | 345                      |
| Life, <i>its Measures</i> , 159 : <i>Conduct of it</i> , 166 : <i>how made happy</i> ,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 220                      |
| Life <i>to come</i> , 137. <i>See Heaven, Immortality.</i>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |                          |
| Light, <i>the best for a Wonder</i> ,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 287                      |
| LINDIANS, <i>Telchines</i> ,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 200                      |
| Line, <i>Meridian, drawn by the Phenicians</i> ,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 285                      |
| LINUS,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 73, 87, 88, 93, 95 n (?) |
| Liparean Islands,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 250, to 259              |
| Little Iliad, <i>a Poem</i> ,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 319                      |
| Liturgy, <i>Grecian</i> , 208 : <i>Egyptian</i> ,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 169                      |
| LIVIA,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 205                      |
| LOLLIUS,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                          |

# I N D E X.

|                                                          |                        |
|----------------------------------------------------------|------------------------|
| LOLLIUS, <i>studying Eloquence,</i>                      | 325 n ( <sup>m</sup> ) |
| LONGINUS, <i>Dionysius,</i>                              | 39, 53                 |
| Love and Wine, 112, 340 : <i>Love and Ambition,</i>      | 318                    |
| LUCILIUS, <i>preferred to all Poets,</i>                 | 30                     |
| LUCINA, <i>her Fee as a Midwife,</i>                     | 119                    |
| LUCRETIVS, 14 n, 15 n, 19 n,                             | 344                    |
| LUCUMO, <i>barsh in Poetry,</i>                          | 302                    |
| Lumps of Iron, <i>hung about Juno,</i>                   | 150                    |
| LUTHER, <i>acceptable to the Cham of Tartary,</i>        | 241                    |
| Luxury, <i>disguises Nature, 25 : enslaves a Nation,</i> |                        |
| 63 : <i>destroys Integrity,</i>                          | 339                    |
| LYCOPHRON, <i>his Cassandra, why obscure,</i>            | 158                    |
| LYCURGUS, <i>whence he had his Laws,</i>                 | 210                    |
| LYCUS, <i>a Telchine, erects an Oracle,</i>              | 204                    |
| LYDIANS, <i>expelled Smyrna,</i>                         | 82                     |
| Lymphatick, <i>Tribe of Priests,</i>                     | 227                    |
| Lyre, <i>by whom invented, 96 : held by one of the</i>   |                        |
| <i>Graces,</i>                                           | 93 n ( <sup>o</sup> )  |
| LYSIAS, <i>his Discourse on Love,</i>                    | 222, 223               |

## M.

|                                                                    |          |
|--------------------------------------------------------------------|----------|
| <b>M</b> ACAR, <i>his happy Country,</i>                           | 297      |
| Macedonian Power, <i>its Influence upon</i>                        |          |
| <i>Learning, 45, 66, 67 : Macedonian Language,</i>                 | 304      |
| MACHEREUS, <i>a bold Priest of Delphi,</i>                         | 205      |
| Machines, <i>Homer's, 46, 98, 102, 148, 215. See</i>               |          |
| <i>Gods, Mythology.</i>                                            |          |
| Madness, <i>obscure, 158 : real, 159 : affected, 160,</i>          |          |
| <i>ibid. n (<sup>t</sup>) : revered, 161 : imminent, 327 : its</i> |          |
| <i>Panegyrick by Plato,</i>                                        | 163, 164 |
| C c 3                                                              | MAGI,    |

# I N D E X.

- MAGI**, consulted by Pythagoras and Democritus, 86 n<sup>(k)</sup>
- Magistrate**, restrains from Vice, 218
- Magistrature**, Forms of it, 337
- Maids**, taken captives by Achilles and Patroclus, 341 n
- Mankind**, 90, 219 : Biass of, 50 : Original Draught of, 62 : Plan of, 128 : Aspects of, 132 : Nature of, 153, 166, 193, 194 : transitory, 48, 176 : whence, 37, 43 n : sprung from Heaven, 310 : did not drop from an Oak, *ibid.* prime Characters assembled, 312 : Weak side of, 323
- Manners**, Division of, 11, 12 : Progression of, 13 : on what they depend, 14 : natural, 23 : why so pleasant, 24 : modern, 25 : well painted, 33, 336 : Manners, how formed, 68 : how confounded, 214 : confined and uniform, 60, 292 : delicately connected, 136 : Manners, ancient, unaffected and simple, 34 : refuse a polished Language, 59, 60, 66 : form one for themselves, 43, 46, 55 : adjusted to Poetry, 24, 34, 53, to 57 : Manners, heroick, 57, 58, 313, 314 : Manners of the Times, 11 : affect a Language, 49 : what they follow, 13, 52 : their natural Progression, *ibid.* their Influence upon Poetry, 73, to 82 : Manners, human, their Cause, according to Galen, 7 n<sup>(k)</sup> : cannot be counterfeited, 33, 59, 314 : their Source and Connexion, 333 : Publick Manners, their Power, 73, 339 : Western, carried over the Hellespont, 303 : British, with respect to Women, 341
- Manners in Homer**, whence, 116, 117, 132, 338, 341
- MARCELLINUS**, Ammianus, 144 n
- MARCELLUS**, his Tutor, 9 n
- MARS**, what he represents, 215
- MARSYAS**,

# I N D E X.

- MARSYAS,** 94 n (<sup>i</sup>), 95  
**MARTIAL,** *his Epigram upon a Beau,* 56 n  
**Marvellous,** *the Nerve of Poetry,* 26 : *modern Supplement of it,* 69  
**Mathematicks,** *invented,* 65 n : *applied to Nature,* 333  
**Maxims in Poetry and Language,** 29, 46, 47, 55, 64, 71, 88, 120, 149, 163  
**MAYOR, Lord,** *his Show,* 25  
**Measure, in Poetry, whence,** 39 : *in Musick,* 94, 95 : *in Life,* 159, 219 : *how examined,* 313 : *its Power and Effects,* 120  
**Mechanicks,** *where invented,* 228  
**MEDES and Persians,** 229 n (<sup>d</sup>), 230  
**Median Empire, unknown to Homer,** 237, 238  
**MEDITERRANEAN Sea, sailed by the Phenicians,** 235, 236, 237, 275 : *Coast of it laid out,* 242 : *Voyage round it,* 272, 286  
**MELAMPUS, his History,** 93, 100, 108, 174, 179  
**MELEAGER, his Death,** 317 n  
**MELESANDER, an Epic-Poet,** 96  
**MEMPHIS,** 135, 136, 209  
**MEMPHITHE,** 209  
**Men, resemble the Constitution of their Country,** 42 : *like the Leaves of Trees,* 48, 176 : *admire what they understand not,* 50 : *whence they take their Sentiments,* 54 : *when best known,* 63 : *like Indian Feathers,* 64 : *their Interest served,* 77 : *where they first appeared,* 230 n (<sup>f</sup>) : *their common Weakness,* 323 : *deified,* 314 : *described,* 315  
**MENANDER, his Character,** 30 : *Period of Manners when he wrote,* 68 : *invented and perfected New Comedy,* 75

# I N D E X.

- MENELAUS, 21 : *his Epitbet*, 328 : *fights with Paris*, *ibid.* *his Conduct with respect to his Wife*, 342
- Menon, *a Dialogue of Plato's*, 316 n (a)
- MENTES, *a Friend of Homer's*, 145
- Merchants, *first instruct the Greeks*, 45 : *Phenician Merchants*, Sect. XI.
- MERCURY, *his Province, and Rival-Power*, 215
- Meridian-Line, *drawn by the Phenicians*, 285
- MESSINA, *Faro of*, 246, 247, 250
- Metaphor, *its Origin*, 38, to 43 : *settled into an Art*, 84 : *employed in Learning*, 99, 102 : *Time for inventing it*, 120, 157, 158 : *System of it, where*, 169 : *defined*, 327
- Mettle, *when shown*, 64, 124
- MEXICO, *Conquest of*, 24
- Mi or Me, *Aqua*, 195 n (c)
- MIDAS, *an Inventer in Musick*, 94 n (r)
- MILTON, *the Period when he wrote*, 65, 66
- MIMNERMUS, *the Poet, his Epitbet to Asia*, 5 n (h)
- Mind, *human, how formed*, 11, 12 : *narrow*, 33 : *broken by Terror*, 62 : *capable of a Sett*, 115, 123 : *exhausted by trifling*, 116, 117 : *its Powers stretched*, 333
- A Mind, *made the World*, 87, 88, 220 : *fit for Poetry*, 116 n (r), 168 : *great, its Characteristick*, 147, 159 : *agitated, its Manner*, 160 : *debauched by Musick*, 226 : *how made happy*, 219 : *seldom seized*, 300 : *tainted by Envy*, 332 : *Levity of Mind*, 340
- MINERVA, 148 : *why said to favour the Greeks*, 215 : *and direct Ulysses*, 216
- MINOS, 20, 188, 193 : *his Conduct and Character*, 194 : *the Companion of Jove*, 195 : *not a Cretan*, 196
- Miracles,

# I N D E X.

- Miracles**, 3 : *Speciosa Miracula*, 128, 129 : *Country Miracles*, *ibid.* *Use of Miracles*, 149, 218, 220 : *when not decried*, 149 : *how darkened*, 287 : *when swallowed*, *ibid.* *when sought for*, 333  
**Mirth**, *Returns of it*, 123  
**Misery**, *where intense*, 244 : *Face of Misery*, 319  
**MISTI** or **Meseri**, 141 n (1)  
**MITHRIDATES**, *the Great, his Favourite*, 9 n  
**Model in Poetry**, 34, 73, 74 : *its Force*, 338 : *Homer's, what*, 34, 312 : *Trissino's*, 32  
**Model of the World**, 220  
**Modern Sages**, *unlike the Ancient*, 78, 79, 151  
**Moderns**, *why Strangers to Nature*, 25 : *understand their own Manners*, 33 : *their first Poets*, 114  
**MOLIERE**, *Monf. de, how he tried his Comedies*, 121  
**MON-GIBEL**. See *Etna*.  
**Monkish History** *licked up*, 62  
**Monosyllables**, *impersonal*, 40  
**Monsters**, *by whom described*, 240 : *Homer's*, 246 : *their Manners*, 263  
**MOON**, *how represented*, 173 : *her Names*, 178 : *another World*, 179  
**Moors**, *poetical*, 40 n (f), 43  
**MOPSUS**, *founds the Clarian Oracle*, 205  
**Moralist**, *his Direction for true Pleasure*, 1, 2, 57, 219, 220 : *for avoiding false*, 259  
**Morals**, *their Source*, 12 : *improved*, 127, 147 : *System of*, 166 : *ancient Doctrine*, 220 : *Master of Morals*, 325 : *Precepts, when forsaken*, 333  
**Morning**, *her Abode where*, 247, 267  
**MOSCHUS**, *a Sidonian, first taught the Doctrine of Atoms*, 282  
**MOTHE** le Vayer, 11 n  
**MOTTE**, *Houdancour, Monf. de la*, 57  
**Mountains**,

# INDEX.

- Mountains, Burning,** 249, 250, 251  
**Multitude, how governed,** 78 : *credulous,* 150 :  
*Bridle of,* 50, 151  
**MUNOTH, Imagines,** 195 n<sup>(c)</sup>  
**Muse, directs the Actions of Men,** 132 : *her Favours,* 164 : *Invocation of,* 178  
**MUSES, Tamers of Mankind,** 78 : *employed by Lawgivers,* 86 : *and in all Sciences,* 185 : *their Lover,* 96 : *Favourite,* 157 : *Son,* 227 : *appear to Hesiod,* 151 : *their Profession,* 152  
**MUSÆUS, 73, 86 :** *his Character and Works,* 91, *ibid. n* (\*) : *copied by Homer,* 174, 175, 176 : *a Thracian,* 305  
**Musick, Grecian,** 94, *ibid. n* (\*) : *its Inventer,* 96 : *philosophical,* 153 : *ecstatick,* 215 : *its Power,* 226 : *forbid in Egypt,* 106 : *circumscribed,* 147 n, 211, 212 : *ancient Masters of it,* 305  
**Muster-Roll of the Grecian and Trojan Armies,** 300  
**MYRMIDONS,** 295, 317  
**Mysteries, their Use among the Ancients,** 50, 90, 99 :  
*Oral Mysteries,* 169 : *Bendidian in Lemnos,* 203 : *Latona's in Asia,* 207 : *Mysteries in Homer's Writings,* 321 : *why,* 324, to 328  
**Mysticism affected,** 86, 181  
**MYTHOLOGY, its Influence upon Mankind,** 78 : *its Foundation,* 88, 136 : *brought into Greece,* 97 : *improved there,* *ibid.* *Homer's, little understood,* 148 : *Socrates why barren in it,* 154 : *its Powers,* 157 : *has the Appearance of Madness,* 159, 162 : *two Kinds of it,* 167 : *Egyptian,* 169 : *whether learned by Homer,* 173 : *Sources of his Mythology,* 179 : *Cretan,* 212 : *its Use in Poetry,* 213, to 218 : *in Life,* 218, to 224

N,

# INDEX.

## N.

- NAMES**, *how invented*, 38 : *proper, how imposed*, 234 : *how softened in Homer*, 302 : Roman Names, *harsh*, *ibid.* *impossible to insert in Verse*, *ibid.* *proper Names stiffen Poetry*, 310 : *polished and prepared for Homer*, *ibid.*
- NAPLES, *Coast of*, 251 : *Bay of*, 260, 261
- National Character, 13 : *Rites, necessary*, 79
- Nations *expelling one another*, 15, 16, 21 : *Northbern, when known to the Greeks*, 181, 287 : *Homer's Account of them*, 240 : *covered with Darkness*, 245, 271, 272 : *Nations relinquishing their Seats*, 302, to 308
- Nature, *finest Perception of*, 5, 6, 116, 126, 157 : *Aspects of*, 10, 88, 160 : *Powers*, 88, 102, 148, 166, 167 : *Universal Nature*, 215 : *alone forms Characters*, 315 : *followed*, 324, 327 : *the best Rule*, 70, 344 : *her Image in Homer*, *ibid.*
- NAUSICAÆA, 344
- Navigation, *Grecian*, 15 : *Phenician*, 231, 235, 266, 268, 287 : *Homer's*, 145, 212 : *Ulysses's*, 247 : *Menelaus's*, 272 : *Navigation described by Homer*, 325 n
- NAXOS, 234
- Necessity, *Parent of Invention*, 19, 23, 230
- NEMESIS, *a powerful Goddess*, 221
- NEOPTOLEMUS, *killed by a Priest*, 205 : *a Tragedy*, 319
- NEPTUNE, 148, 152, 156, 196, 215, 216
- NESTOR, 18, 28 : *his Character*, 314
- NEWTON, *Sir Isaac*, 197, 333 n
- NILE,

# INDEX.

- NILE, *Banks of*, 5 : *why called the Ocean*, 100 n :  
*a Passage to Hell*, 136, 277 : *forms the Lower*  
*Egypt*, 145 n : *Causes of its annual Overflowing*,  
171, 172  
NINEVE or Ninos, 238 n (r)  
NIREUS, *beautiful and unwarlike*, 314  
NÖN, Filius, 195 n (c)  
Nonsense, *where suspected*, 158  
Numbers, *applied*, 333. *See* Arithmetick.  
Nymph, *carried off by the Wind*, 222 : *Telchine*  
*Nymphs*, 200 : *Nymphs sacrificed to*, 102 n

## O.

- OAKS, *not the Parents of Men*, 310  
Obelisk, *Egyptian, turned into an Helio-*  
*trope*, 285  
Obscurity, *its Use*, 287  
Ocean, *its Etymology*, 100 n : *the Nile*, 136 : *Lord*  
*of it*, 20, 195 : *the general Boundary*, 236  
Odyssey, *its Character*, 60 : *its Subject*, 291, 318 :  
*Author*, 135 : *Wonders*, 286 : *how produced*, 345.  
*See* Homer.  
ŒCHALIA, *Sacking of, a Poem*, 127 n (l)  
Oeconomy, *described*, 119 : *of Eolus*, 254 : *taught*  
*by Homer*, 321 : *wholesome for young Ladies*, 340  
OEDIPUS, 183  
Og, *Limes*, 100 n  
Oil, *an Ingredient of Pleasure*, 112 : *why*, *ibid.*  
Ointments *used by Ladies*, 144 n (f)  
OITOAINOË (τὸ τῷ Αἰῷ σῆμα) 89  
OLEN, *the Lycian*, 93  
OLYMPUS, 73, 95 n (\*), 96, 97  
Onion, *worshipped*, 173 n  
ONOMA-

# I N D E X.

- ONOMACRITUS, a *Lawgiver*, 54 n : and *Poet*, 86, 91  
 Opera, an *unmeaning Thing*, 226  
 Opinion, *creeps upon us*, 300 : *fond Opinion*, its  
     *Power*, 324  
 Opium, *invented by Ladies*, 139  
 Ops or Rhea, 156, 203  
 Oracles, *anciently in Verse*, 40 : *resemble Homer's*  
     *Verses*, 73 : *why admired*, 163 : *Fountains of*  
     *Knowledge*, 190 : a *chief Part of Worship*, 204 :  
     *Reformers of Mankind*, 212, 213  
 ORAPOLLO, Niliacus, 172 n (d)  
 Orators, *born in Asia*, 9 n : *Successions of*, 75, 77 :  
     *the most fluent of Augustus's Court*, (Haterius),  
     121  
 Oratory, 75, 129 : *taught by Homer*, 321  
 Order, *sacred*. See *Fathers, Priests*,  
 Order of a Nation, 35 : of a Town, 117  
 ORYTHIA, a *Nymph*, 222  
 OROEBANTIUS, an *Epic-Poet*, 96  
 Orphan Circumstance, of *Andromache*, 343  
 ORPHEUS, *describes the ancient savage Life*,  
     41 n, 263 : *his Address to his Son*, 50 : *his*  
     *Poems*, *ibid.* n (v) : *resembles Homer's Verses*, 73 :  
     *when he was born*, *ibid.* a *Lawgiver and Poet*, 85 :  
     *his Character, History, Principles, and Writings*,  
     89, 90, 91 : an *Inventer of Arts*, 94 n (f) (i) :  
     *Dispute about his Age*, 98, 101 : *his Idea of Hell*,  
     *whence*, 137 : *his Doctrine and Manner*, 155 :  
     *copied by Homer*, 175, to 179 : *his Hymns*, 207 :  
     a *Thracian*, 306 : *Abridgement of his Life by Eu-*  
     *stathius*, *ibid.* n (a) : *out-strip by Homer in his*  
     *greatest Excellency*, 325 n  
 ORPHEUS and *Eurydice*, a *moving Story*, 325

ORTYGINA,

# I N D E X.

- ORTYOGIA, a Country, 206 : near Syros, 284 : a Nurse, *ibid.* her Statue, *ibid.*  
 OSIRITES, an Herb, raises the Dead, 223  
 Out-laws, the Planters of Greece, 44, 45 n  
 OVID, copies a Hymn of Homer's, 144 n (\*) : his Opinion of the Gods, 150 : describes the Fields of Troy, 295

## P.

- P**ALAMEDES, an Inventer of Arts, 94 n (\*) : said to be the Author of the Iliad, 332  
 PALÆPHATUS, his History and Writings, 97  
 PALERMO, the Habitation of a Siren, 260 n  
 PALLAS. See Minerva.  
 PAMPHO, his Master and Writings, 88 : copied by Homer, 89  
 PAN, the Son of Mercury, 94 n (\*) : feigned Inscription on his Altar, 107 : an old Egyptian Deity, 171  
 PANDARUS, 298 n : faithless, 314  
 Parable, 84. See Allegory, Metaphor.  
 Paradise Lost, Milton's, a divine Plan, 67  
 PARIS, a Pupil of Venus, 217 : a Judge of Clothes, 281 : effeminate, 314 : a Foil to Hector, *ibid.* fights Menelaus, 329 : mentioned distantly by Helen, 342  
 PARRHASIUS, the famous Painter, 68 n  
 Parties in Cities, 21 : Art of Parties, unknown to Homer, 337  
 Parte rotte, about Lipari, 250  
 Passions, human, how raised, 27, 64, 151, 313 : invent Languages, 38 : influence them, 41, 42, 43 : how expressed, *ibid.* how eluded, 117 : when canvassed, 125 : where created, 147 : spoken to 152 : regulated,

# I N D E X.

- tated*, 211 : *dissembled*, 339 : *resigned*, 340 : *their*  
*Curbs*, 50 : *their Poise*, 55 : *their Play*, 337 :  
*their Language*, 344 : *Social Passions*, *where*  
*prevalent*, 58 : *how inspired*, 78, 86 : *Poetick*  
*Passion*, 120, 149 : *its Torrent*, 157 : *its Cause*,  
161 : *resembles Madness*, 162 : *ungovernable*, 168 :  
*blends Extremes*, 214 : *when to be attained*, 288 :  
*Prophetick Passion*, 163  
*Pastoral Life*, *Instructions for it*, 107 n  
*Pæan*, *famous one to Apollo*, 132 : *Pæans*, *when*  
*first used*, 188 : *yearly at Delphi*, 189 : *Cretari*  
*Pæans*, 188, 212  
PELASGI, 44 : *their Letters*, 87, 94, 180 : *the*  
*Planters of Greece and Italy*, 306 : *a great Na-*  
*tion*, *ibid.* *given to change*, 307 : *expelled from*  
*Troy*, *ibid.* *carry Grecian Manners into the high*  
*Country*, 308  
PELEUS, *the Father of Achilles*, 144 n (')  
PELOPONNESUS, *Origin of the Name*, 20 : *by whom*  
*planted*, *ibid.* 45 n : *Coast of*, *described by Homer*,  
212, 213 : *possessed by Barbarians*, 305 n (P)  
PELOPS, *how made King*, 20, 45 n : *a Phrygian*,  
85 : *his Story*, *from Pindar*, 152 n  
PENELOPE, 79, 130, 344  
People, *their Security*, 23 : *effects of their Happi-*  
*ness on Poetry*, 26, 28. See *Commonalty*, *Vulgar*.  
People of Athens, *made wise by their Climate*, 6 n :  
*scurrilous*, 67 : *their Picture*, *ibid.* n  
PERICLES, *established a Democracy*, 69  
Periods of the Grecian History, 13, 14 : *of the*  
*World*, 220 : *of the Trojan War*, 291, 317  
Persian Monarch, 23, 109, 238 n : *Persian Empire*,  
*its Founder*, 76 n : *enslaved Egypt*, 147 : *trans-*  
*mitted Arts*, 230  
Person,

# INDEX

- Person, *Make of it, corresponds with the Temper,*** 330
- Persons, *known by Homer, 296, 297 : effects of this Knowledge,*** 300, 325
- Persuasion, *difficult in Poetry,*** 296, 300
- PETRARCHA,** 33, 251 n (5)
- PHALANTHUS, *dwelt in Rhodes,*** 234
- PHANCY, *a Female, writes the Iliad,*** 135
- PHANITES, *the sacred Scribe,*** *ibid.*
- PHARMACIA, *a Nymph,*** 223
- PHAROS, *its Distance from the Land, in Homer,*** 145 n
- PHEBUS. *See Apollo.***
- PHEMIUS, *Homer's Master, 82 : a Philosopher and Poet, ibid. n, 318 : his Library,*** 98
- PHEMONOE, *invents Hexameter Verse, 88 : the first Pythia,*** *ibid. n (1)*
- PHENICIA, 44, 84, 145, 230, 232, 236, 281**
- PHENICIANS, *Merchants, 19 : instruct the Greeks, ibid. the Cretans, 197 : invent Arts, 199, 229 : an ancient Nation, 230 : their Language and Policy, 231 : how distinguished, ibid. found Cities, 232 : instruct Homer, ibid. 236, 237 : propagate their Gods, 233 : give Names to the Cyclades, 234 : make annual Voyages, 236 : feign the Planctæ, 250 : give a Name to Eolus, 255 : and to Homer's Monsters, 267 : trade upon the Red-Sea, ibid. the Tyrrhene Sea, 268 : the West Coast of Spain, 275 : give rise to Elysium, 276 : their Character, 279 : The Jews of Antiquity, ibid. Men of Science, 281 : their Theology, 282 : instruct Pherecydes, 283 : draw a Meridian Line, 284 : their Winter Retreat, ibid. their Sea-men,*** 252, 287

Phenomenon,

# I N D E X.

- Phenomenon, *singular*, 4 : *of the Nile's Overflowing*, 171 : *Phenomena of the World*, 322
- PHERECYDES, *one of the first Writers in Prose*, 38 : *a Scholar of the Phenicians*, 283 : *his Country described*, *ibid.* *makes a Heliotrope*, 285
- PHILEMON, *Menander's Cotemporary*, 75
- PHILOCTETES, *a Subject of Tragedy*, 319
- PHILOMELA and PROGNE, *their Story, where*, 304
- Philosophers, *of Asia the Less*, 7 n (1) : *Prince of*, 91 : *Legislators and Poets*, 85 : *Theologues*, 78 n : *incredulous*, 149 : *borrow from the Jews*, 229 : *when restored*, 333
- Philosophy, *when first studied in Greece*, 45, 85 : *in what Manner*, *ibid.* 97, to 109 : *Egyptian*, 147, 169. (*See Mythology.*) *assisted Religion*, 181 : *the most ancient*, 211 : *in Lacedemon and Crete*, *ibid.* n : *Pythagorick*, 86, 219 : *Atomical*, 282 : *Phenician*, 283 : *taught by Homer*, 322, 323, 324 : *Method to be observed in it*, 325 : *takes a new Face*, 333 : *restored to its first Lustre*, *ibid.*
- PHILOSTRATUS, 89, *ibid.* n (u) : *his Opinion of Homer*, 325 n (1) : *of his Veracity*, 331 n (p) : *wherein he blames him*, 332
- PHLEGETHON, *the Burning-River*, 270, 271
- Phœstus, *by whom founded*, 194
- PHORONEUS, *civilized the Peloponnesus*, 198
- PHOTIUS, *the Patriarch*, 92 n (i)
- PHRYGIANS, 85, 197, 297, 305, 306
- PHTHIA, *the Country of Achilles*, 186
- Piety, *professed by Bards*, 107, 108 : *praised by Homer*, 345
- PINDAR, *how nursed*, 76 n (s) : *his Account of Homer's Posterity*, 108 n : *his Scholiast*, 111 : *his Character*, 152
- D d
- Piracy,

# I N D E X.

- Piracy, *thought honourable*, 15, 16, 143  
 Places, *known and described by Homer*, 293, to 297 :  
     *not fictitious*, *ibid.* *effect of this Knowledge*, 295, 325  
 Plagiarism, *where suspected*, 73, 135, 175, 332  
 Plains of Babylon, 5 : Asiatick, 23 : Assyrian, 26 :  
     Trojan, 293 : Thessalian, 316  
 Plan of Paradise Lost, 66 : Plan of Mankind, 124 :  
     Plan of Dominion, 337 : a Poet's Plan, 326 : Ho-  
     mer's, *how laid out*, 317  
 PLANCTÆ, *Clashing-Rocks*, 249 : *where*, 251, to  
     255  
 Planets, *their Power*, 76, *ibid.* n<sup>(d)</sup> (\*) (\*'), 169  
 PLATO, *descended from a God*, 76 n<sup>(\*)</sup> : *his*  
     *Dialogues*, *what*, 30 : *Prince of the Philosophers*,  
     91 : *his Opinion of the human Capacity*, 33 n :  
     *of the Inventers of Arts*, 94 n<sup>(\*)</sup> : *of a Poetick*  
     *Mind*, 116 n : *of Homer's Way of living*, 127 :  
     *of his Friends*, *ibid.* *of his Capacity for Business*,  
     128 : *of the Inspiration of Poets*, 131, 132 : *of*  
     *Egyptian Sculpture and Musick*, 147 n : *of the*  
     *Generation of the Gods, and religious Belief*, 151 n :  
     *of what constitutes a Poet*, 154 n : *of the obscure*  
     *Nature of Poetry*, 158 n : *of Madness, prophetick,*  
     *expiatory, and poetical*, 163, 164 : *of Egyptian*  
     *Hymns*, 169 n : *of the Cretan Laws*, 194 : *of*  
     *the oldest Philosophy*, 212 : *of the Delphick Ora-*  
     *cle*, *ibid.* *his Master*, 219 : *Original of his Ti-*  
     *mæus*, *ibid.* n : *when he lived*, 221 : *his Opi-*  
     *nion of Mythology*, *ibid.* *Advice about explaining*  
     *Allegories*, 222, 223  
 Plays, *ancient*, 340. See Comedy, Tragedy.  
 Players, 289 : *must forget themselves*, *ibid.*  
 Pleasantry, *where intolerable*, 55, 56  
 Pleasure,

# I N D E X.

- Pleasure, *Refiners of*, 52 : *a dastardly Passion*, 53 :  
*natural and elegant*, 124 : *genuine*, 125 : *Potions*  
*for it*, 140, 141 : *reconciled with Order*, 146 :  
*intellectual*, 155 : *Hieroglyphick for Pleasure*, 170 :  
*deceitful, how avoided*, 259
- Pleasures of *Friendship*, 1 : *of the Ancients*, 112 :  
*of the Imagination*, 154 : *of Homer's Poetry*, 311 :  
*of Love and Wine*, 340 : *spoils Characters*, 313
- PLINY, 68 n : *his Character*, 83 : *recounts the In-*  
*venters of Musick*, 94 n (<sup>t</sup>) : *gives the History of*  
*an Obelisk*, 285, 286
- Plunder, *when honourable*, 16, 17, 316, 341 n :  
*synonymous with Food*, 41 n (<sup>n</sup>)
- PLUTARCH, *his Account of the Origin of Speech*,  
 38 n (<sup>a</sup>) : *of the Age before Theseus*, 53 n : *of*  
*the old Philosophy*, 86 n (<sup>m</sup>) : *of Orpheus*, 89 : *of*  
*Apollo's Statue*, 92 n (<sup>p</sup>) : *of Olympus's Mu-*  
*sick*, 96 : *of the religious Rites of Egypt*, 173 n :  
*of the Writing of Oracles*, 185, 186 : *of Homer's*  
*universal Science*, 321
- PLUTO, *what*, 215, 226
- Po, *the River*, 146 n
- Poem, *its Bane*, 27, 164 : *Poems, when produced*,  
 83 : *how*, 88, 163 : *where*, 184
- Poet, *what*, 154, 155 : *how distinguished*, *ibid.*  
*what he can describe*, 29 : *must not be frighted*,  
 61, 62 : *his Province*, 92 : *his best Materials*,  
 311 : *his Plan, wide*, 326
- Poets, *the two greatest*, 8 n : *their Power*, 29 : *copy*  
*Nature*, 69 : *how formed*, 73, 74, 78 : *rare*, 72,  
 153, 154 : *delicate*, 72, 115 : *deprived of Under-*  
*standing*, 131 : *Poets, ancient, why admired*, 55, 56 :  
*their Character*, 78, 106, 113 : *Subjects*, 79, 87,  
 102, 106 : *Men of Science*, 107 : *of Piety*, *ibid.*  
*Modern, where unfortunate*, 24, 25 : *successful*,  
 D d 2 33 :

# INDEX.

- 33 : *first of them*, 114 : *exceed in Descriptions*,  
47, 293, 295 : *seldom persuade*, 296, 300. See  
Bards.
- Poets, *born in the lesser Asia*, 8 n <sup>(n)</sup>
- POETRY, *before Prose*, 38 : *its Province*, 39 :  
*Causes of its Decay*, 53 : *none without Virtue*,  
*ibid.* 57, 58 : *Conditions required*, 71, 72, 114,  
115 : *must be intelligible*, 119 : *how produced*,  
120, 133, 149, 164 : *prescribed by Law*, 106,  
169, 211 : *must use Fiction*, 152 : *naturally ob-*  
*scure*, 158, *ibid.* n <sup>(v)</sup> : *its Use*, 218 : *Laws*,  
329 : *all its Forms in Homer*, 319, 320, 321
- Point of Time, *when Homer wrote*, 46 : *Point of*  
*View*, 311
- POLAND, *Candidate for the Crown of*, 241
- Policy, *an Enemy to Poetry*, 26, 27, 116, 313 :  
*when formed in Greece*, 54 : *human, its Perfec-*  
*tion*, 84, 146, 186, 192 : *Arts of*, 194 : *School*  
*of*, 86 : *what it produced*, 99
- POLIDAMNA, *an Egyptian Lady*, 138
- Polishing, *its Effects on Language*, 55, 58 : *on Men*,  
336
- Politeness of Stile, 58 : *of Manners*, 328, 336
- POLYBIUS, *accurate*, 256 : *thinks well of Homer*,  
259
- POLYDAMAS, *prudent*, 314
- πολυπαιπαλοι ἄνδρες, 279
- Polytheism, *not invented by Homer*, 280
- Pomp, *admired*, 25 : *Pomp of Words*, 154, 300
- POMPEY the Great, *his Counsellor*, 9 n : *his Tutor*,  
*ibid.* *Tutor of his Children*, *ibid.* *visits Posido-*  
*nus*, *ibid.*
- POMPEY, *Sextus, his Friend*, 9 n
- PONTUS, *Native of*, 304
- POPE,

# I N D E X.

- POPE, *Mr. his Rape of the Lock*, 34 : *Art of Poetry*, 42 : *Translation of the Iliad*, 336
- Poppies, *their Juice prescribed by Hippocrates*, 144 n<sup>(1)</sup>
- PORTUGAL, *Reviews a Book passes in it*, 63 n
- PORTUGUESE, *gave Names to Countries*, 234
- POSIDONIUS, *his Reply to Pompey*, 9 n : *his Account of the Epicurean Philosophy*, 282
- Possession, *decided by Force*, 23
- Possession, *poetick*, 159. *See Metaphor, Mythology.*
- Power, *arbitrary, its Effects*, 60 : *tyrannical*, 334
- Powers, *unknown*, 50 : *their Use*, 78 : *Powers of Nature*, 88, 102, 167
- Prayer, 39, 108, 163, 209, 329
- Prefages, *powerful*, 221 : *of the Weather*, 256
- Presence, *divine, its Influence*, 149, 160
- Pressure *upon the Mind*, 62, 158 : *upon Learning*, 333
- PRIAM, *comforted by Achilles*, 48 : *his Dominion*, 238 : *its Extent*, 297 : *reigned over nine Provinces*, 298 n : *received no Assistance from Europe*, 306 : *indulgent to Paris*, 314 : *wisely answered by Helen*, 342 : *his last Speech to Hector*, *ibid.*
- PRIAPUS, *an Oracle*, 205
- Pride, *a Foundation of Morals*, 166
- Priests, *Popish, damp Learning*, 61 : *Heathen, loved Authority*, 84 : *kept the Laity in Ignorance*, *ibid.*  
 201 : *Egyptian*, 136, 137, 138 : *circumcised*, 173 : *their Disciple*, 200 : *British*, 169 : *Tuscan*, 208 : *precise*, 227 : *free from Taxes*, 231 : *Roman*, 264

# I N D E X,

- Princes, *Admirers of Homer*, 2, 322 : *kept a Bard in their Court*, 80 : *Grecian*, 312 : *Assembly of Princes*, *Homer's Subject*, 313. See *Heroes*.
- Principle, *good one, creates the World*, 219 : *Principle of Musæus's Philosophy*, 92 n (°) : *first Principle of Being*, 172 : *Principles of the Sciences in Homer*, 321, to 327
- PRIOR, Mr. 115 n (°)
- Privilege, *Poetick*, 29, 259.
- Probability, *Measure of it*, 121, 286, 287, 288.
- Problem in *Literature*, *proposed by Velleius*, 74, to 78
- Processions, *Bacchic*, 201, *ibid.* n (°).
- PROCLUS, *writes in Defence of Homer*, 214.
- PROCONNESUS, *the Country of Aristeus*, 181
- PRODICUS *the Cean*, 127.
- Progeny, *moral, difficult to trace*, 136
- Progression of *Manners*, 13 : *when observable*, 14 : *its effects on Homer*, 17, 18, 22, 23, 34, 35 : *on Learning and learned Men*, 77, 78 : *on Language*, 43, 44, 46 : *on Religion*, 51, 52, 90, 106, 107, 190
- Promontories of *the Morea*, 212 : *of the Coast of Italy*, 246, 247, 259 : *Circean*, 248, 249, 262, 266
- PRONAPIDES, *an Athenian, Homer's Master*, 180, 182
- Prophecy, 40, 92, 132, 158, *ibid.* n (°), 162, 186, to 209
- PROPONTIS, 181, 245 : *Coast of, under Priam*, 298
- Proportions, *uncouth*, 60 : *of the World*, 107, 167, 169, 220, 324 : *of Life*, 154. See *Measures*.
- Prose, *later than Verse*, 38, 283
- PROSERPINE, *Rape of*, 89 : *her Mysteries*, 93
- PROTAGORAS of *Abdera*, 127

PROTE-

# I N D E X.

|                                                          |               |
|----------------------------------------------------------|---------------|
| PROTESILAUS, <i>appears to a Hermit,</i>                 | 334, 335      |
| Proteus, <i>slippery, 224 : the Sea-Prophet,</i>         | 274           |
| Πρωτόκοπος,                                              | 180           |
| PROVENCE, <i>Trovadores of,</i>                          | 114           |
| PSAMMETICUS, <i>King of Egypt,</i>                       | 19            |
| PTOLEMY, <i>Philopater,</i>                              | 2 n (*)       |
| Pyramid, <i>of Brass, 285 : Egyptian Pyramids,</i>       | 244           |
| PYTHAGORAS, <i>his Manner, 86 : his Designs, ibid,</i>   |               |
| <i>his Promise to an Adept, 99 n : his Masters, 229,</i> |               |
| <i>283 : his Philosophy,</i>                             | 219, 220, 221 |
| Pythagoreans <i>follow Orpheus,</i>                      | 90, 283       |
| PYTHIA, 185. <i>See Phemonoe.</i>                        |               |
| PYTHOS, 186 : <i>Pythian Games,</i>                      | 189           |

## Q.

|                                           |                      |
|-------------------------------------------|----------------------|
| QUACKERY <i>in Musick and Ceremonies,</i> | 306                  |
| <i>n (*) : in Wonders,</i>                | 181 n (m)            |
| Quality, <i>Ladies of,</i>                | 341                  |
| Queen, <i>in the Eneid,</i>               | 340                  |
| Quibble, <i>when in vogue,</i>            | 55                   |
| QUIXOTE, <i>Don,</i>                      | 30 n (*), 114 n, 338 |

## R.

|                                                           |                    |
|-----------------------------------------------------------|--------------------|
| RABBI'S, <i>their Doctrine,</i>                           | 229                |
| Rape <i>of the Lock, 34 : of Proserpine,</i>              | 89                 |
| Rapture, <i>its Origin, 88, 160 : promoted, 117, 120,</i> |                    |
| <i>132 : ungovernable, 168 : regulated,</i>               | 212                |
| Realities, <i>powerful in Poetry, 150. See Truth.</i>     |                    |
| Reason, <i>where dangerous,</i>                           | 62, 154, 221, 288  |
| Records, <i>Egyptian, 87, 136 : Phenician,</i>            | 283                |
| Red-Sea,                                                  | 230, 231, 266, 267 |

# I N D E X.

|                                                     |                                       |         |
|-----------------------------------------------------|---------------------------------------|---------|
| REDUAN, <i>a Moor,</i>                              | 40 n (')                              |         |
| Refugées, Egyptian,                                 | 44, 45 n, 85, 233                     |         |
| Regions, <i>infernal,</i>                           | 220, 268, 316                         |         |
| Relations ( <i>Analogies</i> ) <i>imaginary,</i>    | 130 : <i>subtile,</i>                 |         |
| 155 : <i>Collection of,</i>                         | 169 : <i>abstracted,</i>              | 242     |
| Relief, <i>supernatural,</i>                        | 334 : <i>fortuitous,</i>              | 340     |
| Religion, <i>its Influence,</i>                     | 12 : <i>upon Language,</i>            | 49,     |
| 51 : <i>Grecian, its Origin,</i>                    | 50, 85, 93, 98, to 103,               |         |
| 137 : <i>a Subject for Poetry,</i>                  | 78 : <i>School of it,</i>             | 86,     |
| 190 : <i>assisted Philosophy,</i>                   | 181, 218, 220 : <i>re-</i>            |         |
| <i>strains from Vice,</i>                           | 219 : <i>Publick, promoted,</i>       | 78,     |
| 79, 108, 149, 160, 344 : <i>written against, by</i> | <i>whom,</i>                          | 78, 151 |
| Removes of <i>Tribes and Nations,</i>               | 15, 16, 21, 308                       |         |
| Rendezvous of <i>Princes, where,</i>                | 313                                   |         |
| Reputation, <i>religious, where delicate,</i>       | 190 : <i>political,</i>               |         |
| <i>how supported,</i>                               | 339                                   |         |
| Reserve, in <i>Characters,</i>                      | 338 : <i>Italian,</i>                 | 340     |
| Restraints on <i>Writing,</i>                       | 63                                    |         |
| Return of <i>the Greeks, a Poem,</i>                | 82 n, 319                             |         |
| Returns of <i>the Sun, why in Syros,</i>            | 284                                   |         |
| RETZ, <i>Cardinal de,</i>                           | 117 n (')                             |         |
| Revolutions in <i>States,</i>                       | 13, 14 : <i>in Manners, ibid.</i>     |         |
| <i>in Learning,</i>                                 | 66, 74, to 78, 212, 227, to 230, 333, |         |
|                                                     | 334                                   |         |
| Rhadá, <i>dominari,</i>                             | 195 n (°)                             |         |
| RHADAMANTHUS, 195, 210 : <i>yellow,</i>             | 274                                   |         |
| Rhapsodists, <i>concealed their Names,</i>          | 83 : <i>Hesiod</i>                    |         |
| <i>and Homer of the Number,</i>                     | 127. <i>See Bard.</i>                 |         |
| Rhea or Ops, 156 : <i>what ?</i>                    | 203                                   |         |
| RHODES, 7 n ('), 8 n (°), (°) 9 n, 199, 203,        | 234                                   |         |
| Rhyme, <i>abandoned,</i>                            | 32                                    |         |

RICCI,

# I N D E X.

|                                                                                                                                                                                                                                                                                |                 |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------|
| RICCI, <i>Father,</i>                                                                                                                                                                                                                                                          | 41 n            |
| RICHELIEU, <i>Cardinal de,</i>                                                                                                                                                                                                                                                 | 61 n            |
| Riches, <i>their Influence,</i>                                                                                                                                                                                                                                                | 19, 25, 53, 146 |
| RIO GRANDE, <i>in America,</i> 234 : <i>de la Plata,</i> <i>ibid.</i>                                                                                                                                                                                                          |                 |
| Rites, <i>mysterious,</i> 50 : <i>national,</i> 79, 80 : <i>holy,</i> 90 :<br><i>Orpbick,</i> 100 : <i>funeral,</i> <i>ibid. borrowed,</i> 136 : <i>ex-</i><br><i>piatory,</i> 163 : <i>Egyptian,</i> 173 n : <i>imported,</i> 207 :<br><i>Phenician,</i> 234 : <i>savage,</i> | 264             |
| Rivers, <i>beautiful,</i> 5 : <i>Gods,</i> 102, <i>ibid. n :</i> <i>raise Won-</i><br><i>der,</i> 128 : <i>form Islands,</i> 145 n : <i>infernal,</i> 136, 137,                                                                                                                | 269             |
| Rocks, <i>Clashing,</i> 247 : <i>Rocks of the Sirens,</i> <i>ibid.</i><br>259 : <i>Scylla's Rock,</i> 248 : <i>floating Rocks,</i> 251 :<br><i>desert,</i>                                                                                                                     | 254             |
| ROME, <i>Founders of,</i> 76 n (°) : <i>Mistress of the</i><br><i>World,</i> 65 : <i>a Prey to Power,</i> <i>ibid. Commons of</i><br><i>Rome,</i>                                                                                                                              | 219             |
| Roman Empire, <i>its Horoscope by Virgil,</i> 76 n (°) :<br><i>Eloquence, admired,</i> 31 : <i>Names, harsh,</i>                                                                                                                                                               | 302             |
| ROMANS, <i>bravest of them, murdered,</i> 65 : <i>origi-</i><br><i>nally Banditti,</i> 339 : <i>forced into Virtue,</i> <i>ibid. how</i><br><i>corrupted,</i> 63 n, 339 : <i>obliged to dissemble,</i> <i>ibid.</i><br><i>haughty,</i>                                         | 340             |
| Romanzes, <i>a kind of Poetry in Spain,</i>                                                                                                                                                                                                                                    | 40 n            |
| Ruffian, <i>professed,</i>                                                                                                                                                                                                                                                     | 339             |
| Rüners, <i>Irish, their Profession,</i>                                                                                                                                                                                                                                        | 114             |
| RYTHMUS, <i>powerful,</i>                                                                                                                                                                                                                                                      | 120             |
| S.                                                                                                                                                                                                                                                                             |                 |
| SACRIFICES, <i>attended on by Poets,</i> 80, 114 :<br><i>promote Rapture,</i> 88 : <i>mystick,</i> 207 : <i>to the Sea-</i><br><i>Gods,</i> 253 : <i>human,</i> 264 : <i>infernal,</i>                                                                                         | 269             |
| Sages, <i>Grecian,</i> 85 : <i>modern,</i> 149 : <i>ancient,</i> <i>ibid.</i><br><i>Jewish,</i> 230 : <i>persecuted,</i>                                                                                                                                                       | 334             |
| Saints,                                                                                                                                                                                                                                                                        |                 |

# INDEX

|                                                                                                                                                                                                |           |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------|
| <i>Saints, their Legends collected,</i>                                                                                                                                                        | 62        |
| <i>SALIGNAC, François de. See Fenelon.</i>                                                                                                                                                     |           |
| <i>SAMOS, by whom governed,</i>                                                                                                                                                                | 234       |
| <i>Samothracian Mysteries,</i>                                                                                                                                                                 | 203       |
| <i>Sanction, to a Doctrine, 107 : to a Cheat,</i>                                                                                                                                              | 160       |
| <i>Sanctity, a Poet's Character, 109 : efficacious,</i>                                                                                                                                        | 149       |
| <i>SARNAZARO, his Arcadia,</i>                                                                                                                                                                 | 107       |
| <i>SARPEDON, peoples Ionia,</i>                                                                                                                                                                | 207       |
| <i>SATURN, his Story, 156, 157 : TIME, 196, 216</i>                                                                                                                                            |           |
| <i>Satyr, its Origin, 88 : a Satyr painted,</i>                                                                                                                                                | 165       |
| <i>SCAMANDER, Springs of,</i>                                                                                                                                                                  | 293       |
| <i>SCÆPSIUS, Demetrius,</i>                                                                                                                                                                    | 295       |
| <i>Scholiast, nameless, III : Homer's,</i>                                                                                                                                                     | 284       |
| <i>Science, first Men of, 80 : drawn from Egypt, 85 :<br/>Masters of, 108, 109 : divine Science, 229 : priestly,<br/>84, 199, 200, 227</i>                                                     |           |
| <i>Sciences, when invented, 66 : where, ibid. n (f) :<br/>wire-drawn, 130 : delivered in Verse, 39, 40 :<br/>86, 185 : transmitted from the Jews, 229, 230 :<br/>all in Homer, 321, to 329</i> |           |
| <i>SCIPIO, miraculously descended,</i>                                                                                                                                                         | 76 n (g)  |
| <i>SOL, Exitium,</i>                                                                                                                                                                           | 248 n (d) |
| <i>Sculpture, sacred, 169 : where invented,</i>                                                                                                                                                | 200       |
| <i>SCYLLA, her Rock, 248 : what she is,</i>                                                                                                                                                    | 249       |
| <i>SCYTHIANS, when known to the Greeks, 181 : de-<br/>spise Houses, 242 n : live among Horses,</i>                                                                                             | 241       |
| <i>Sea, Sovereignty of it, 20, 113, 195 : its Children,<br/>198 : Mediterranean Sea, 236, 239, 242, 246,<br/>267, 272 : Red-Sea, 236, 266 : Tyrrhene, 267 :<br/>North-Seas,</i>                | 268       |
| <i>Sea-Towns, first enriched,</i>                                                                                                                                                              | 19        |
| <i>SEASONS, a Poem,</i>                                                                                                                                                                        | 35 n (a)  |
| <i>Seasons, where marked, 107, 285 : described, 324,<br/>325 n</i>                                                                                                                             |           |
| <i>Secrecy</i>                                                                                                                                                                                 |           |

# INDEX.

|                                                            |               |
|------------------------------------------------------------|---------------|
| Secrecy in Religion, enjoined, 50 : in Philosophy, 84 :    |               |
| 86 : Secrets, Knowledge of,                                | 333           |
| Senator, Roman, 329 : his Daughter,                        | 340           |
| Sensations, natural, 116, 149 : high,                      | 218           |
| Sense, the Product of every Climate,                       | 6             |
| Sentiments, manly, banished, 62 : noble, 148 : their       |               |
| Shadowings, <i>ibid.</i> Sentiments of the human Heart,    | 312           |
| Severity, a Roman Character,                               | 339           |
| Shades in Poetry,                                          | 58            |
| Shade of Achilles, 316 : of Ulysses, 332 : Oracle          |               |
| of the Shades, 269 : Shades consulted concerning           |               |
| Homer, by Appion,                                          | 323           |
| Sheer-Wit, the Refuse of true,                             | 55            |
| Shew of Virtue,                                            | 339           |
| Shipping and Commerce, where understood, 22, 23 :          |               |
| Ships, Grecian, 294, 295 : Catalogue of, 296 : Sixty       |               |
| lent by Agamemnon,                                         | 316           |
| Show, Lord Mayor's, 25 : sacred Shows,                     | 203           |
| Shusan, a Lily,                                            | 144 n (1)     |
| Sibyl, Erythrean, 8 n : Sibyls prophetic, 161, 163 :       |               |
| wild and obscure,                                          | 192           |
| SICILY, 110, 249, 250, 252, 254, 258, 260 n                |               |
| Sicilian Streights,                                        | 246           |
| SIDON, Merchants of, 230 : Latitude of, 266 :              |               |
| its Distance from Italy, 267 : whence enriched,            |               |
| 275 : characterized, 278 : famed for fine Clothes,         |               |
| 280 : for curious Work, <i>ibid.</i> for Science,          | 281           |
| SIGEUM,                                                    | 295           |
| Silence, enjoined, 50 : instituted,                        | 86            |
| SIMOIS, the River,                                         | 295           |
| SIMONIDES, 8 n (n) : improved Musick,                      | 95 n (1)      |
| Simplicity of Manners, 24 : amiable, <i>ibid.</i> 34 : af- |               |
| fects Language, 43, 55 : admits not a polished             |               |
| Speech, 59 : Simplicity of Stile,                          | 120, 287, 288 |
| SINON,                                                     |               |

# I N D E X.

|                                                                                                                                                                                            |                    |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------|
| SINON, <i>a Subject of Tragedy,</i>                                                                                                                                                        | 319                |
| Sir, Cantilena,                                                                                                                                                                            | 261 n (x)          |
| SIRENS, 247 : <i>who</i> , 259 : <i>their Temple</i> ,                                                                                                                                     | 261 n (y)          |
| Slavery, <i>where intense</i> ,                                                                                                                                                            | 244, 334           |
| Slaves, <i>Market of</i> , 143 : <i>where valued</i> , 243 : <i>Croud of Slaves</i> ,                                                                                                      | 334                |
| Sleep, <i>all-subduing</i> ,                                                                                                                                                               | 176                |
| SMYRNA, 2 : <i>Homer's Temple there</i> , <i>ibid.</i> n (b)<br>zealous for him, 4 : <i>the Place of his Education</i> ,                                                                   | 82                 |
| SOCRATES, <i>his Opinion of Poetry</i> , 153 : <i>unpoetical himself</i> , 154 : <i>why</i> , <i>ibid.</i> <i>his Advice concerning sacred Allegories</i> ,                                | 221, 222, 223, 224 |
| Socratick-School,                                                                                                                                                                          | 8 n (°), 75        |
| Soil, <i>where happy</i> , 5 : <i>its Effects</i> , <i>ibid.</i> 6 n : <i>Grecian</i> , 14 : <i>natural Soil</i> , 25 : <i>rich</i> , 84 : <i>Egyptian</i> , 144 : <i>prophetic Soil</i> , | 205                |
| Solitude, <i>Advantages of</i> ,                                                                                                                                                           | 124, 125           |
| SOLMISSUS, <i>the Mount of the Curetes</i> ,                                                                                                                                               | 206                |
| SOLOMON, <i>brings an Artist from Tyre</i> , 281 : <i>peaceful and learned</i> ,                                                                                                           | 283                |
| Solstices, <i>marked upon a Meridian</i> ,                                                                                                                                                 | 284, 285           |
| Song of Orpheus, 91, 155 : <i>of the old Poets</i> , 78 : <i>Songs of Isis</i> , 169. See Hymns.                                                                                           |                    |
| Soothsayers, 132 : <i>Soothsaying</i> ,                                                                                                                                                    | 186, 204           |
| SOPHOCLES, <i>perfects Tragedy</i> ,                                                                                                                                                       | 75                 |
| Sophonisba, <i>a Tragedy</i> ,                                                                                                                                                             | 33                 |
| Soporificks, <i>Egyptian</i> ,                                                                                                                                                             | 144 n (t)          |
| Soul, <i>Effusion of</i> , 157 : <i>exalted</i> , 163 : <i>immortal</i> , 179, 219 : <i>its Conductor</i> , 215. See Mind.                                                                 |                    |
| Sounds, <i>uncouth</i> , <i>Prefages of Weather</i> ,                                                                                                                                      | 255                |
|                                                                                                                                                                                            | SPAIN,             |

# I N D E X.

- SPAIN, 238, 286 : *when planted*, 231, 232 : *visited by Ulysses*, 272 : *West Coast of*, 275 : *Reviews a Book must pass in it*, 63  
 Spaniards, 198, 234 : *Spanish Mines*, 275  
 Spartan Constitution, 193, 210  
 Spells, 40 : *how broken*, 227 : *potent*, 345  
 Spirit, *publick*, 53 : *generous and free*, 61 : *crushed*, 62 : *celestial*, 76 : *ascendant over it*, 105 : *Spirit of a Cynick*, 126 : *of a high Order*, 226 : *wandering Spirit*, 307  
 Stars, *their Influence*, 76  
 State, *free*, *how governed*, 22, 36, 45 : *how enslaved*, 63 : *State-Designs*, 336 : *Reasons of State*, 60  
 Statue, *Grecian*, 311 : *Statues*, *Telchinian*, *of Apollo and Juno*, 200 : *of Apollo in Delos*, 93  
     *n (P) : of Latona and Ortygia*, 206  
 Statute-Songs, 169, 211, 212  
 STEPHEN, *King of Poland*, 241  
 Stile, *politick*, 45 : *poetick*, 48, 302 : *prevailing*, 51 : *unaffected and artless*, 55 : *polite*, 58 : *Homer's Stile*, 3, 120  
 Still-Life, 35 : *nobly described*, *ibid. n (\*)*  
 Stoicism, *its Parent*, 322 : *high Stoicism*, *when revived*, 333  
 Stories, *why so thick in Homer*, 122 : *traditional*, 128 : *inconnected*, 214 : *warmly told*, 299  
 STRABO, *his Account of Homer's Temple in Smyrna*, 2 *n (b)* : *of his Posterity in Chios*, 3 *n (c)* : *of the Removes of the Grecian Tribes*, 22 *n (m)* : *of the first Writers in Prose*, 38 : *of the first Pythia*, 88 *n (f)* : *of the best Greek Wine*, 112 : *of Homer's Veracity*, 128 *n (n)* : *of his Character and Inclinations*, 146 : *of the old Mythology*,

# I N D E X.

- logy*, 148 n : of *Aristæus*, 181 n (<sup>m</sup>) : of the *Composition of Oracles*, 185 n : of the *Situation of Delphi*, 187 n (<sup>i</sup>) : of the *Oracle itself*, 188 n (<sup>m</sup>) : of the *Egyptian Priests*, 201 n (<sup>o</sup>) : of the *Curetes, Telehines, and Idæi Dactyli*, *ibid.* n (<sup>p</sup>) : of *Divination*, 204 n : of the *Lycian Oracle*, 207 : of the *Constitution of Crete*, 211 : of the *Phenicians*, 230 n, 232 n : of the *Liparean Islands*, 252, 255 n (<sup>n</sup>) : of the *Neapolitan Shore*, 258 n : of the *Sirens*, 261 n (<sup>r</sup>) : of *Polidonius's manner of Writing*, 275 n, 282 n : of *Demetrius Scep-tus*, 295 : of the *Language of Troy*, 305 : of *an-cient Greece*, 201 n (<sup>p</sup>) : of *Homer's Science*, 323 n (<sup>s</sup>) : of the *old Historians*, 335  
**STRABO**, *his own Character*, 38, 146 : *accurate*, 204 : *his Country* 304 : *learned in History*, 335  
**STRADA**, *Famian*, 344  
*Stroke, of Imagination*, 190 : of *Character*, 312  
*Strolling Life*, 123, 128 : *Strolling Bard*, 5, 80, 105, 106, 115 : *Strolling God*, 310  
**STROMBOLI**, *a Burning-Island*, 251 n, 254 n (<sup>t</sup>)  
**STYLUS**, *erected by Pherecydes*,  
**STYX**, *the infernal River*, 285, 286  
*Subjects, for Poetry*, 26, 27, 28, 35, 39 : *Homer's Subject*, *Sect. XII.*  
*Sublime, Judge of*, 39 : *Supplement of*, 69  
*Succession of Wit and Literature*, 77 : of *learned Priests*, 192  
**SUIDAS**, 90, 92 n (<sup>i</sup>), 97 n (<sup>n</sup>) 26 n : *calumni-ates Homer*, 332  
**Sun**, *represented*, 173, 209, 215 : *rises and sets in the Ocean*, 237, 238 : *his Daughter*, 248, 261 : *his Out-goings*, 247, 267 : *where never seen*, 271 : *his Cave*, 28, 285 : *his Returns or Tro-picks*, 284, 286  
Superstition,

# INDEX.

|                                                                       |     |
|-----------------------------------------------------------------------|-----|
| Superstition, <i>the Companion of Fear</i> , 43 : <i>instituted</i>   |     |
| 86 : <i>built upon</i> , 166 : <i>falsely imputed</i> , 173 n :       |     |
| <i>Mother-land of</i> , 197 : <i>prevalent</i> , 221 : <i>Grecian</i> |     |
| <i>Superstition</i> ,                                                 | 332 |
| SURRENTUM, <i>a Station of the Sirens</i> ,                           | 269 |
| SYAGRUS, <i>first sung the Trojan War</i> ,                           | 92  |
| SYMPLEGADES, <i>floating Rocks</i> ,                                  | 250 |
| SYRIA, 20, 238 n (r). <i>See Aramean</i> .                            |     |
| SYRIA, <i>an Island</i> ,                                             | 284 |
| SYROS ( <i>the same</i> ) <i>the Country of Pherecydes</i> , 7        |     |
| n (m), 284 : <i>fertile</i> , 285 : <i>a Heliotrope long</i>          |     |
| <i>preserved in it</i> ,                                              | 286 |

## T.

|                                                                                                                 |                       |
|-----------------------------------------------------------------------------------------------------------------|-----------------------|
| TACITUS,                                                                                                        | 3, 55 n               |
| TALUS, 195 : <i>the Brazen</i> ,                                                                                | ibid.                 |
| Tameness, <i>in a young Lady</i> ,                                                                              | 340                   |
| TANAQUIL,                                                                                                       | 302                   |
| TARENTUM, <i>Gulf of</i> ,                                                                                      | 246                   |
| TARTARY, <i>Cham of</i> , 241 : <i>Tartar-Life</i> ,                                                            | ibid.                 |
| Tartessus, <i>its Etymology</i> ,                                                                               | 275 n                 |
| TASSO, Torquato, <i>his Character</i> , 70 : <i>his Description of a Lady weeping and petitioning</i> , 139 n : |                       |
| <i>of a Coy Beauty</i> , 161 n : <i>his Apology for Fable</i> ,                                                 | 259 n                 |
| Technical Terms, <i>chain up the Fancy</i> ,                                                                    | 129                   |
| TELCHINES,                                                                                                      | 196, to 209, 227, 261 |
| TELEMACHUS, <i>his Adventures unjustly criticized</i> , 59 :                                                    |                       |
| <i>entertained himself by Helen</i> ,                                                                           | 137                   |
| TEMPLE, Sir William,                                                                                            | 72                    |
| Temple, Homer's, 2 n : <i>Temples and Altars</i> , 182,                                                         |                       |
|                                                                                                                 | 200                   |
| Tereph,                                                                                                         |                       |

# INDEX.

|                                              |                                                |
|----------------------------------------------|------------------------------------------------|
| Tereph, <i>its double Meaning,</i>           | 41 n                                           |
| Tereus, <i>the inhuman Thracian,</i>         | 304                                            |
| TERPANDER,                                   | 8 n <sup>(n)</sup> , 94 n <sup>(i)</sup> , 211 |
| Terra dos Papos,                             | 234                                            |
| TEUCER, <i>settles in Cyprus,</i>            | 273                                            |
| THALES, <i>the Lawgiver,</i>                 | 86 n, 210                                      |
| THALES, <i>the Philosopher,</i>              | 7 n <sup>(i)</sup> , 86, 172 n <sup>(e)</sup>  |
| THAMYRIS, <i>the Muses Lover,</i>            | 95 n, 96 : <i>reigned</i>                      |
| <i>on Mount Athos,</i>                       | 306 n <sup>(i)</sup>                           |
| Theatrical Writing,                          | 68                                             |
| THEBES, <i>in Egypt,</i>                     | 141, 144, 237                                  |
| THEBES, <i>in Greece, why walled,</i>        | 23 n : <i>Sacking of,</i>                      |
| 183, 184 : <i>by whom founded,</i>           | 231 n, 234                                     |
| ΘΕΙΟΣ ΛΟΓΟΣ, <i>what,</i>                    | 51                                             |
| Theodicée, <i>Essais de,</i>                 | 229 n, 333 n                                   |
| Theogony, <i>what,</i>                       | 97. See Gods, Creation.                        |
| Theology, <i>ancient,</i>                    | 48 : <i>why monstrous,</i>                     |
| <i>Grecian, whence,</i>                      | 49, 85, 174, 200 n, 212 : <i>reduced</i>       |
| <i>to a Body,</i>                            | 98 : <i>Egyptian, its Foundation,</i>          |
| 173 : <i>Phenician,</i>                      | 283                                            |
| ΘΕΣΦΑΤΑ, <i>or Sayings of God,</i>           | 184                                            |
| THESSALY <i>described,</i>                   | 32 : <i>Plains of,</i>                         |
|                                              | 316                                            |
| THETIS, <i>Mother of Achilles,</i>           | 215                                            |
| Thinking, <i>confined,</i>                   | 115 : <i>evited,</i>                           |
|                                              | 125                                            |
| THON, <i>a Prince of Egypt,</i>              | 138                                            |
| THOTH, <i>the Inventer of Arts in Egypt,</i> | 169                                            |
| THRACE, <i>Mountains in it,</i>              | 178, 305 : <i>first known</i>                  |
| <i>to the Greeks,</i>                        | 181, 240 n : <i>sends Colonies to</i>          |
| <i>Asia,</i>                                 | 304 : <i>Thracian Language,</i>                |
| 44 : <i>resembles</i>                        |                                                |
| <i>the Trojan,</i>                           | 305 : <i>and the Grecian,</i>                  |
|                                              | ibid.                                          |
| Thracians, <i>Horsemen,</i>                  | 240 n : <i>settle in Troy,</i>                 |
|                                              | 308                                            |
| THUCYDIDES,                                  |                                                |

# INDEX.

|                                                                                                                                                                                                                                                                                              |                    |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------|
| THUCYDIDES, <i>accurate</i> , 14 : <i>lays out the Periods of the Grecian History</i> , <i>ibid.</i> <i>describes their ancient barbarous State</i> , 15 n, 145 : <i>and its Continuance</i> , 16 n : <i>witnessed the Confusions of Greece</i> , 66 n (°) : <i>his Authority valuable</i> , | 111                |
| THYMOETES, <i>the Western Traveller</i> ,                                                                                                                                                                                                                                                    | 94                 |
| THYMBRUS, <i>an Oracle of Apollo</i> ,                                                                                                                                                                                                                                                       | 205                |
| TIBERIUS, <i>spoke fluently on some occasions</i> ,                                                                                                                                                                                                                                          | 55 n               |
| TIBULLUS, <i>describes a Fit of Prophecy</i> ,                                                                                                                                                                                                                                               | 160 n (r)          |
| Tierra de Fuego,                                                                                                                                                                                                                                                                             | 234                |
| TIMÆUS LOCUS,                                                                                                                                                                                                                                                                                | 219                |
| Time and Space, <i>the eldest of Things</i> ,                                                                                                                                                                                                                                                | 155, 196           |
| Times, <i>Manners of</i> , 12, 18, 52 : <i>peaceable</i> , 35 : <i>relative to Things</i> ,                                                                                                                                                                                                  | 324                |
| TIRESIAS, <i>the blind Prophet</i> ,                                                                                                                                                                                                                                                         | 183, 205, 269      |
| TITANS, <i>their Wars</i> ,                                                                                                                                                                                                                                                                  | 79, 92, 96         |
| Titles of Honour, <i>what</i> ,                                                                                                                                                                                                                                                              | 25, 26             |
| Tongues. <i>See Language</i> .                                                                                                                                                                                                                                                               |                    |
| Torments, <i>foreign</i> ,                                                                                                                                                                                                                                                                   | 220                |
| Towns, <i>when walled</i> , 19 : <i>taken and plundered</i> , 23, 319 : <i>Town-Life</i> ,                                                                                                                                                                                                   | 118                |
| Toys, <i>where made</i> ,                                                                                                                                                                                                                                                                    | 280                |
| Trade, <i>Inventers of</i> , 230, 231 : <i>taught the Greeks</i> , 19, 20, 145 : <i>little known</i> , 138 : <i>ancient Slave-Trade</i> , 143 : <i>Phenician</i> , 246 : <i>Trading Voyage</i> ,                                                                                             | 235                |
| Traditions, <i>sacred</i> , 51, 91, 169, 179, 220 : <i>how conveyed</i> , 102, 180 : <i>Egyptian</i> , 211 : <i>Trojan</i> ,                                                                                                                                                                 | 217, 298, 299, 330 |
| Tragedy, <i>Rise of the Name</i> , 39 : <i>Inventers of</i> , 153 : <i>perfected by whom</i> , 75 : <i>originally in Homer</i> , 321                                                                                                                                                         |                    |
| Transmigration of Souls, <i>first taught</i> ,                                                                                                                                                                                                                                               | 283                |
| Transplantation, <i>in Animals</i> , 10 : <i>mends the Breed</i> ,                                                                                                                                                                                                                           | <i>ibid.</i>       |

E c

Travellers,

## INDEX.

- Travellers, 85, 87, 94, 102, 142, 180, 239  
 Travelling, *necessary*, 72, 116, 128, 135, 146  
 Treasure of Knowledge, 183 : of Achilles, 316  
 TRERES, a wandering Thracian Tribe, 306  
 Tripod, *sacred*, 185 : *Golden*, 189  
 TRIPOLI, by whom founded, 231 n  
 TRISSINO, Giovanni Giorgio, 32, 33  
 Trojan War, its Consequences in Greece, 21 : *abroad*,  
 22 n, 273 : *by whom sung*, 92, 142, 332 : *its*  
*Periods*, 291, 316 : *Hinge of it*, 318 : *its vari-*  
*ous Episodes*, 319 : *produced all Virtues and Vices*,  
 325 n, 345  
 Trojan-Horse, a Poem, 318 : Trojan Coast, *possessed*  
*by Pelasgi*, 307 : *naturalized to the Greeks*, 309 :  
 Trojan Language, 304, 309 : *Names*, 302, 304,  
 306 : *Genealogies*, 309  
 Trojan-Allies. See Auxiliaries.  
 TROJANS, *routed*, 28 : *made the conquering Party*,  
 217 : *keep Seraglio's*, *ibid.* Catalogue of, 296 :  
*led by Hector*, 298 n : *Remains of*, 299 : *effe-*  
*minate*, 312 : *keep within their Walls*, 317 : *take*  
*the Field*, 318  
 Tropicks, of the Sun, 247, 284, 285  
 Trovadores, or Troubadours of Provence, 114  
 TROY, a Place of Relicks, 150 : *Plains of*, 293 :  
*Extent of its Dominion*, 297 : *commanded nine*  
*Provinces*, 298 n : *its Territory, wholly occupied*  
*by Greeks*, *ibid.* *planted by Pelasgi*, 307 : *ra-*  
*vaged*, 317. See Trojan War.  
 Τῤῥῶες, its Meaning, 279, *ibid.* n  
 Trumpets, *how supplied in War*, 328  
 Truth, Conceptions of, 5 : *Truth in Manners*, 29,  
 54, 68 : *in Design*, 34 : *in Language*, 55 : *in*  
*Writing*, 69 : *in Poetry*, 120 : *sacred*, 150 : *re-*  
*vealed*

# INDEX.

*veiled by the Muses, 151 : not perceived, 154 :  
Flashes of, 158 : oracular, 188 : powerful, 218 :  
not to be disguised, ibid. leads to Happiness, 220 :  
legal Truth, 223 : predictive, 257 n : never sup-  
plied, 296, 300, 315 : irresistible, 297 : alone  
forms Characters, 315, 344 : followed by Homer,  
327, 345*

TUNIS, *by whom founded,* 23 IN

**Turn**, *scholastick*, 129 : *poetical*, 40 n (f), 73

Turns of the year, *marked upon Tablets,* 107 n :  
*upon a Meridian Line,* 285

TYNNICHUS, *the Chalcidean,* 132

TYPHON, *fiery,*
224

TZETZES, Joan. *the Commentator of Hesiod*, 8  
n<sup>(n)</sup>

## U.

**U**LYSSES, *feigns a Tale*, 17 : *his Character*,  
 28, 138, 315, 316 : *saves a Bard*, 130 :  
*his Wanderings*, 135, 319 : *feigns again*, 142 :  
*abated by Neptune*, 216 : *sees many Wonders*, 246 :  
*Boundary of his Navigation*, 247 : *visits Eolus*,  
 253 : *receives the Winds in a Bag*, 259 : *sails to*  
*Hell*, 268 : *consults the Shades*, 269 : *is driven*  
*to Spain*, 272 : *turns Pirate*, 273 : *meets Achil-*  
*les's Shade*, 316 : *his nocturnal Expedition*, 320 :  
*his Picture*, 330 : *his Squire*, *ibid.* *his Ghost*  
*actions with Homer*, 332

Understanding, *refused to Poets*, 132 : gives little  
Pleasure, 154, 155 : filled with Reflexion, 313.  
See Mind.

*Union of Courtier and Scholar, 4 : of Lawgiver  
and Poet, 78, 85 : Union of Causes in Homer's  
Works,* 345

**E e 2**

## Unity,

# I N D E X.

|                                                                        |          |
|------------------------------------------------------------------------|----------|
| Unity, <i>the Principle of Musæus,</i>                                 | 92 n (†) |
| Universal Nature, <i>personated,</i>                                   | 215      |
| Universe, <i>System of it,</i> 99, 102 : <i>Parts of it,</i> 6, 119,   |          |
| <i>ibid.</i> n : <i>Citizen of it,</i> 117 : <i>Powers of it,</i> 102, |          |
| 148, 167, 215, 216 : <i>its Model,</i> 220 : <i>its Mysteries</i>      |          |
| <i>in Homer,</i> 322. <i>See Nature.</i>                               |          |
| URGANDA, <i>the wife,</i>                                              | 10       |
| USTICA, <i>one of the Liparean Islands,</i>                            | 252      |
| UTICA, <i>by whom founded,</i>                                         | 231 n    |

## V.

|                                                                          |            |
|--------------------------------------------------------------------------|------------|
| <b>V</b> ARIETY of <i>Stile,</i> 61 : of <i>Genius,</i> 96 : of          |            |
| <i>Character in a Nation,</i> 60 : <i>in a Poem,</i> 240,                |            |
| 314, 315 : <i>Variety of Accidents,</i> 329 : <i>pleasant,</i>           |            |
| <i>ibid.</i>                                                             |            |
| Vein, <i>exercised,</i> 116 : <i>set a running,</i> 123 : <i>trusted</i> |            |
| <i>to,</i> 130 : <i>mad Vein,</i> 167. <i>See Mythology.</i>             |            |
| VELLEIUS Paterculus,                                                     | 74, 75, 77 |
| VENICE, <i>History of,</i> 31 : <i>Constitution of,</i>                  | 193        |
| VENTIDIUS, <i>raised by his Stars,</i>                                   | 76 n (†)   |
| VENUS, <i>her Voice,</i> 97 : <i>an Enemy to Health,</i> 112             |            |
| n (†) : <i>what she represents,</i> 215 : <i>unfortunate in her</i>      |            |
| <i>Pupil,</i> 217 : <i>her Wrath, how shewn,</i>                         | 342        |
| Veracity, <i>Homer's,</i> 242 : <i>in Places,</i> 293, 295 : <i>in</i>   |            |
| <i>Persons,</i> 301 : <i>in Characters,</i> 314 : <i>in Facts and</i>    |            |
| <i>History,</i>                                                          | 335        |
| Verse, 32, 39, 40, 61, 73, 88, 106, 119, 124, 130,                       |            |
| 185, 300                                                                 |            |
| VERULAM, <i>Lord,</i>                                                    | 226, 257 n |
| VESUVIO,                                                                 | 251        |
| VIBIUS CAUDEX, <i>a Roman Name,</i>                                      | 302        |
| Vice, <i>Restraint from,</i> 220 : <i>display'd,</i>                     | 312, 325 n |

# I N D E X.

- Views of Nature**, 5, 125 : *of human Affairs*, 13 :  
*of human Necessities*, 23 : *of Characters*, 337  
**Violence**, *when prevalent*, 23, 53 n<sup>(f)</sup>  
**VIRGIL** *copies Homer*, 44, 47 : *and Ennius*,  
 56, 59 : *and Anaxagoras*, 88 n<sup>(o)</sup> : *witnessed the*  
*Fall of Rome*, 65 : *an Astrologer*, 76 n<sup>(\*)</sup> : *his*  
*Opinion of Musæus*, 73 n, 91 : *of the first Poets*,  
 78 : *describes a mad Prophetess*, 158 n<sup>(o)</sup> : *the*  
*first Men*, 199 n : *unfortunate in his Mythology*,  
 217 : *of admirable Judgment*, *ibid.* *tender and*  
*passionate*, 225 : *describes the Temple of Ceres*,  
 294 n : *deterred from writing Res Romanas*,  
 301 : *indebted to the Little-Iliad*, 319 n : *bound*  
*up by his Model*, 338 : *Difference between him*  
*and Homer*, 336  
**Virtue**, *Men of*, 8 : *necessary in Poetry*, 57 : *real*  
*Virtue*, 59 : *Virtue's self*, 58 : *where rewarded*,  
 62 : *when brightest*, 64 : *leads to Happiness*, 220 :  
*where displayed*, 312, 326 : *when persecuted*, 334 :  
*Publick, how learned*, 339 : *Shew of Virtue*, *ibid.*  
*extolled and rewarded in Homer's Writings*, 345  
**Virtues publick**, *when real*, 53 : *how best learned*,  
 54 : *unnatural Virtues*, 333  
**Visions**, *substituted for what*, 69, 333, 334  
**Vocal Goddeſs**, 262 n<sup>(\*)</sup>  
**Voice of Love**, *an ancient Poem*, 97 : *Pythia's*  
*Voice*, 185 : *Power of Voice*, 226 : *ensnaring*, 260,  
 262  
**VOLCANO's**, 251, 255, 256, 258  
**Vortex**, *dangerous*, 248  
**Votaries**, *the pureſt*, 144 : *prone to believe*, 192  
**Vowels**, *Return of*, 301  
**Voyages**, *long*, 73 : *to Egypt*, 87, 89, 135, 236 :  
*to Grand-Cairo*, 140 : *to Italy*, 181 : *round*  
*Peloponneſus*, 212 : *to the Streights*, 236 : *Tra-*  
ding  
E e 3

# I N D E X.

- ding Voyages, 235 : *annual*, 267 : *round the Mediterranean*, 272, 286
- VULCAN, *his Temple in Memphis*, 135 : *his Employment in Homer*, 216 : *his Work described*, 325 n
- VULCANO, *a Burning-Island*, 251 n, 255
- Vulgar, 84, 152, 159, 201, 218. *See Commonalty, Multitude.*

## W.

- WAGGONS, *used for Houses*, 241, 242 n<sup>(\*)</sup>
- WALLER, *Mr. his Opinion of Achilles*, 34 n<sup>(v)</sup>
- Wanderings of Ulysses, 135, 319
- War, *constant, where*, 21 : *Civil, its Effects*, 27, 65, 66, 292 : *Holy War*, 189 : *War represented*, 215 : *taught by Homer*, 321 : *War of Troy. See Trojan.*
- Wars with Men, *sung by Homer*, 325 n : *with Gods and Goddesses*, *ibid.* with Walls and Horses, *ibid.*
- Way of the World, *a Comedy*, 33
- Wealth admired, 25 : *disguises Nature*, *ibid.* ruins Poetry, 53 : *brought into Greece*, 19, 20, 145 : *Life of*, 115 : *reconciled with Order*, 146 : *flows to Temples*, 185, 188 : *Wealth of Tyre and Sidon, whence*, 276 : *of Thessaly*, 316
- Western Traveller, 94 : *Countries, unknown to Homer*, 287 : *Language and Manners*, 304
- Wiles, *in Trade*, 269 : *in War*, 337
- Winds, *their Governor*, 254 : *predicted*, 257, 273 : *change the Appearances of Volcano's*, 305 : *sewed up in a Bag*, 259 : *Etesian Winds*, 171

Wine,

# I N D E X.

- Wine, heart-cheering**, 119 : *the best in Greece*, 112 :  
*Love and Wine*, ibid. 340  
**Wisdom, separated**, 85 : *possessed by a Lady*, 135 :  
*inferior to Folly*, 159 : *Master in Wisdom*, 182 :  
*Depth of it*, 194 : *taught by what*, 212 : *repre-*  
*sented*, 215, 216 : *Wisdom of the Ancients*, 225.  
*See Learning, Knowledge.*  
**Wit, Sheer**, 56 : *Succession of Wit*, 77  
**Wives, bought and sold**, 54 n<sup>(h)</sup> : *easily pardoned*,  
342 : *tender one, her Character*, ibid.  
**Woe, Scenes of it, inexpressible**, 319  
**WOERDEN, a Town in Holland**, 302  
**Woers, Penelope's, all destroyed**, 113, 130, 142,  
143  
**Woman, 176** : *fine Woman, in Distress*, 139 n :  
*dragged away from her Family*, 341  
**Women, beautiful**, 239 : *lewd*, 259 : *where with-*  
*out Passions*, 340 : *forget Injuries*, 341 : *apt to*  
*complain*, 342 : *irresistible in Grief*, 343, 344 :  
*Women of Quality*, 118, 341. *See Ladies.*  
**Wonders, how to be told**, 121, 122, 152 : *how*  
*framed*, 128, 246, 287 : *Out-of-the-World Won-*  
*ders*, 246 : *Light for a Wonder*, 287. *See Mi-*  
*nacles.*  
**Wonder (the Passion) to whom it belongs**, 42 : *how*  
*raised*, 155 : *natural Wonder*, 288  
**World, Soul of**, 219 n : *System of*, 218. *See Na-*  
*ture, Universe.*  
**Worship, Grecian, Form of**, 179 : *Baboon-Wor-*  
*ship*, 173 : *Egyptian*, *ibid.* n. *See Rites.*  
**Wrah of Achilles**, 318 : *of Venus*, 342  
**Wrestling at the Pythian Games**, 199  
**Writes, original, why they excel**, 29 : *ancient, why*  
*esteemed*, 55 : *of one Age, why similar*, 74

Writing,

# I N D E X.

- Writing, *on what it depends*, 69 : *every kind of it*  
*in Homer*, 321. See Character.  
 Wry-Feature, *betrays a Character*, 316  
 WURTS, *frightful to a French Poet*, 302

## X.

- XANTHUS, *Banks of*, 204  
 XENOPHANES, *Homer's Enemy*, 93, *ibid.* n (1)  
 XENOPHON, 7 n (") : *his Character*, 30 : *his Ex-*  
*plication of the Fable of Marfyas*, 95 n (")

## Y.

- Y E A R, *Days of, marked on the Altar of PAN*,  
 107 : *Turns of*, 285  
 Yeuda, *Rabbi*, 229 n (d)

## Z.

- Z E L E I A, *an Oracle of Apollo*, 205  
 ZENO, *writes in Defence of Homer*, 32  
 ZETHUS and Amphion, *wall Thebès*, 23 n  
 Zodiac, *Sign of*, 171  
 ZONAH, *Caupona, its equivocal Meaning*, 41 n

# F I N I S.

|       |                                                          |        |
|-------|----------------------------------------------------------|--------|
| PLATE | <b>T</b> HE Temple of EARTH, and                         |        |
| I.    | the SEASONS,                                             | pag. I |
| II.   | PAN and VESTA : Ancient Man-<br>ners,                    | 13     |
| III.  | MERCURY, the God of Arts and<br>Gain,                    | 36     |
| IV.   | A Sacrifice : The Oath,                                  | 49     |
| V.    | MINERVA : Liberty and Slavery,                           | 58     |
| VI.   | IXION and JUNO : Bigotry,                                | 71     |
| VII.  | ORPHEUS,                                                 | 81     |
| VIII. | HOMER, commences <i>ΑΟΙΔΟΣ</i> ,                         | 104    |
| IX.   | PYTHIA,                                                  | 134    |
| X.    | SATURN dethroned,                                        | 165    |
| XI.   | HOMER instructed,                                        | 225    |
| XII.  | ISIS of <i>Saïs</i> , with her ancient In-<br>scription, | 291    |

5-

2/11











